

A BRIEF SKETCH
OF
THE HISTORY OF THE TRANSMISSION
OF THE BIBLE
DOWN TO THE REVISED ENGLISH
VERSION OF 1881-1895

BY
HENRY GUPPY, M.A., Litt.D.
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WITH TWENTY-TWO FACSIMILES

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. In this volume is printed for the first time Mrs. Thrale's Journal of the journey to France she undertook in 1775, in company with Mr. Thrale and Doctor Johnson. It is accompanied by Doctor Johnson's own journal of part of the same tour, printed from the original MS. in the British Museum.

Many unpublished letters have been drawn upon in the preparation of this volume, which will be welcomed by students of the Johnson circle as throwing new light upon the attitude of Mrs. Piozzi to her children, and upon the relationship which existed between the Thrale family and their trusted friend and adviser.

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PREFATORY NOTE.

THE present sketch was first issued as an introduction to the catalogue of an exhibition of manuscripts and printed books arranged in the John Rylands Library in commemoration of the four-hundredth anniversary of the publication of the first complete Bible to be printed in the English language, which was translated and edited by Miles Coverdale, and completed on the 4th of October, 1535.

Although Coverdale's version is but a secondary translation, a version derived from other versions, its importance in the history of the English Bible is very great. We cannot too carefully bear in mind that in three-fourths of the Old Testament this was the first printed version to be presented to the English reader. Throughout that large portion of the Bible Coverdale stands alone. The New Testament, also, which is chiefly based on Tindale's translation, has considerable literary merit, and many charming touches in the authorized version of 1611 belong to Coverdale.

The most important epoch, however, in the history of the translation of the English Bible, was marked by the publication, in 1525, of the New Testament, which William Tindale had translated direct from the original Greek into the language of his countrymen.

Indeed, the English Bible, with which we are so familiar, is, in its form and substance, the work of Tindale, for no other man has so markedly left upon its pages the impress of his individuality and scholarship. There can be no better testimony to the value of Tindale's work than that provided by the revisers of 1881 upon the publication of the Revised New Testament, when they admitted that the new version was to all intents and purposes the work of Tindale, since eighty per cent. of the words in the Revised Version stand as they stood in Tindale's version of 1534.

It is for that reason that we have sought to honour the name and work of the self-sacrificing scholar to whom we owe so much, by sketching in the briefest outline the story of his life and work, preceded by allusions to the work of the earlier translators which led up to the great undertaking with which Tindale's and Coverdale's names will ever be associated, and followed by descriptions of the succeeding revisions and versions down to the Revised Version of 1881-95, together with some reference to the scholars who were responsible for them.

It is worthy of notice that the 6th of October, in the present year, marks the four-hundredth anniversary of the martyrdom of Tindale. That for which he had given his life, "that the boy that drove the plough might know the Scriptures" had become an accomplished fact, with the publication of the Coverdale Bible on the 4th of October, 1535, just one year before his martyrdom at the hands of his unrelenting enemies.

It is hoped that this sketch will meet the often-repeated demand for a succinct account of the eventful history of our national Bible, and that the set of facsimiles will add to the interest of the sketch.

For the information of students, we have included a list of a selection of works for the study of the original texts and principal versions of the Bible, which may be consulted in the library.

*The John Rylands Library,
March, 1936.*

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DESCRIPTION OF FACSIMILES.

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| 1. PORTRAIT OF MILES COVERDALE | 1 |
| 2. A PAGE OF AN EARLY WICLIFITE "NEW TESTAMENT" MANUSCRIPT. ABOUT 1400 | 14 |
| <p>*.* The earlier version of the Wiclifite Bible was partly made by Wiclif himself, and partly prepared under his supervision by Nicholas de Hereford, and others. It was completed about 1382, two years before Wiclif's death. It gave so literal a rendering of the Latin Bible, from which it was translated, as to be in many places obscure. Soon after its completion a thorough revision was undertaken, which was carried to a successful issue by John Purvey, the friend of Wiclif's last days.</p> | |
| 3. A PAGE OF CAXTON'S "GOLDEN LEGEND." ABOUT 1483 | 15 |
| <p>*.* The "Golden Legend" was the largest and most extensive of all Caxton's literary and typographical undertakings.</p> <p>The translation, which was Caxton's own work, was made from the French version by Jean de Vignay. The original Latin work was compiled by Jacobus de Voragine, archbishop of Genoa from 1292 to 1298.</p> <p>The work may be said to contain the earliest portion of the Bible printed in English, comprising, as it does, a fairly literal translation of nearly the whole of the Pentateuch, and a great part of the Gospels, mixed up with a good deal of mediæval gloss, under the guise of the lives of Adam, Abraham, Moses, the Apostles, and others. It must have been extensively read by the people, or to the people, long before the days of Tindale and Coverdale, since numerous editions were printed during the latter years of the fifteenth and the early part of the sixteenth century.</p> <p>The reading in Genesis iii. 7 of "breeches" for "aprons," which is generally thought to be peculiar to the "Genevan version" of the Bible of 1560, and has led to its popular designation "Breeches Bible," was anticipated by Caxton in this volume.</p> | |
| 4. A PAGE FROM THE FIRST PRINTED BIBLE. [1456?] | 16 |
| <p>*.* This Latin Bible was amongst the first productions of the printing-press in Europe, and the earliest of any size that has survived to the present day.</p> <p>The first copy to attract attention was one in the library of Cardinal Mazarin, to which fact it owes its popular name of "Mazarin Bible." To bibliographers it is known as the "42-line Bible," from the number of lines to a printed column, to distinguish it from another printed about the same time, and styled for a similar reason the "36-line Bible."</p> <p>The city of Mainz has been generally recognized as the place where both Bibles were printed, although there is still a difference of opinion upon the point.</p> <p>There is also a difference of opinion with regard to the printer. The name of Johann Gutenberg has been suggested by some authorities; by others it is assumed that Johann Fust, to whom Gutenberg was originally indebted for financial assistance, and his son-in-law, Peter Schoeffer, were mainly responsible for it.</p> <p>The book itself contains no definite information as to the names of the printers, the place of printing, or the date, but from the evidence of a note left by the rubricator of a copy preserved in the "Bibliothèque Nationale," Paris, it is assumed that the work was completed sometime before August 24, 1456.</p> | |

5. A PAGE FROM THE "BIBLIA PAUPERUM." ABOUT 1450 17
- *.* The "Biblia Pauperum" or "Bible for the Poor" consists of a series of pictures, printed from wood-blocks during the second quarter of the fifteenth century, probably in Germany. The scheme of the work is to represent by means of pictures, each of which is divided into three compartments, a scene from the life of Christ, in the centre, with prefigurations, or types in Latin, from the Old Testament on either side, accompanied by rhyming verses and texts, with the object of familiarizing the illiterate with the principal events of the Bible.
- The scenes illustrated in the facsimile are: "The translation of Enoch," "The Ascension of Our Lord," "Elijah received up into Heaven."
6. PORTRAIT OF WILLIAM TINDALE 21
7. FIRST PAGE OF THE PROLOGUE IN THE GRENVILLE FRAGMENT OF TINDALE'S "NEW TESTAMENT," PRINTED IN COLOGNE, 1525, NOW IN THE BRITISH MUSEUM 28
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13. A PAGE FROM WILLIAM TINDALE'S "PENTATEUCH." [1530-34.] 40
- *.* This volume, containing the five books of Moses, was the first portion of the Old Testament to be translated directly from the original Hebrew, and printed in English.
- The translator, William Tindale, having completed and issued his version of the New Testament in 1525 or early in 1526, settled down to the study of Hebrew, in order to qualify himself for the translation of the Old Testament. In 1527 he took refuge in "Marburg," where in the intervals of study he found time to prepare his two most important controversial works, which constituted his manifesto, and early in 1530 his translation of the "Pentateuch" made direct from the Hebrew, with the aid of Luther's German version, was ready for circulation.
- There are grounds for believing the place-name of "Marburg" or "Marlborow," which is found in the imprint to indicate the place of printing, to be fictitious, being adopted in order to conceal the name of the city which we now know to be Antwerp.
- This copy has the marginal glosses intact. With few exceptions these are found to be cut away, as ordered by the Bishop, at least the "most pestilent" of them. The reason for the order is obvious from the gloss on the page reproduced.
14. TITLE-PAGE OF TINDALE'S REVISED EDITION OF HIS "NEW TESTAMENT," 1534 41
15. ORIGINAL [ZURICH?] TITLE-PAGE OF "COVERDALE'S" FIRST PRINTED COMPLETE ENGLISH BIBLE. 1535 44
- *.* The translation was made not from the original Greek and Hebrew, but from the Vulgate and other versions, by a Yorkshireman, Miles Coverdale, afterwards Bishop of Exeter. Nothing definite is known as to the place of printing, but certain features point to Zurich and to Christopher Froschover.
- There is a curious reading in Jeremiah iii. 22, where "Balm in Gilead" is rendered "Triacle at Gelaad."
- The Psalter in the "Book of Common Prayer" is substantially the same as that printed in the "Coverdale Bible" of 1535, and actually the same as that printed in the "Great Bible" of 1539.

	FACING PAGE
16. SECOND [LONDON?] TITLE-PAGE OF "COVERDALE'S" FIRST PRINTED COMPLETE ENGLISH BIBLE. 1535	45
17. FIRST PAGE OF THE TEXT OF "COVERDALE'S BIBLE" OF 1535	46
18. TITLE-PAGE OF THE "THOMAS MATTHEW BIBLE." 1537	47
<p>*.* Thomas Matthew is considered to be a name assumed by John Rogers, an intimate friend of Tindale, probably his executor, who became the first martyr under the Marian persecution.</p> <p>This version comprises a reprint of Tindale's Testament and Pentateuch, and certain other books said to have been left behind by him. The place of printing is unknown, but thought to be Antwerp.</p>	
19. TITLE-PAGE OF THE "GREAT BIBLE." 1539	50
<p>*.* The first edition of the "Great Bible," so called from its size, and from the fact that it is referred to, in the Injunctions issued to the clergy by Thomas Cromwell in 1538, as: "the hole byble of the largyest volume" ordered to be "set vp in sum convenient place wythin the said church that ye haue cure of, where-as your parishoners may most cōmodiously resorte to the same and reade it."</p> <p>It is a revision by Coverdale of "Matthew's Bible" of 1537, by the aid and with the assistance of Thomas Cromwell. It was printed partly at Paris and partly at London.</p> <p>The "Psalter" in the "Book of Common Prayer" is the same as that printed in this Bible.</p>	
20. A PAGE OF THE "GENEVAN BIBLE." 1560	51
<p>*.* The first Bible to be printed in Roman type, with verse divisions, in a handy and cheap form. It became speedily popular, and for three generations was the Bible of the people.</p>	
21. A PAGE OF THE "BISHOPS' BIBLE." 1568	54
<p>*.* This was a revision of the Great "Bible," undertaken by Archbishop Matthew Parker, with the assistance of many bishops and well-known Biblical scholars.</p>	
22. TITLE-PAGE OF THE "AUTHORISED VERSION" OF THE BIBLE. 1611.	55
<p>*.* The first edition of "King James's Bible," commonly called the "Authorised Version."</p> <p>The idea of this new translation was due to John Rainolds, President of Corpus Christi College, Oxford, the Puritan leader at the Hampton Court Conference, 1604. The King took up the proposal warmly, and its achievement was due to his royal interest and influence. The translators numbered about fifty, and were divided into six companies, each company being responsible for a certain section of the Scriptures.</p>	



From a drawing in the possession of D. Coll.

L. MILES COVERDALE 1488-1508

A BRIEF SKETCH OF THE HISTORY OF THE TRANSMISSION OF THE BIBLE DOWN TO THE REVISED ENGLISH VERSION OF 1881-95.

THE text of the Bible rests for its primary authorities in the case of the Old Testament on manuscripts written in the Hebrew language, and for the New Testament on manuscripts in the Greek tongue. It is a point worthy of notice that, whilst the Hebrew idiom was always restricted to the use of the Jewish people, the Greek language was the common medium of communication throughout the eastern portion of the Roman Empire at the time of the New Testament history. As the exclusiveness of religion, life, and language, which was the distinguishing characteristic of the Jews, fitted them in a peculiar way to be the guardians of the Sacred Scriptures during the period of the formation of the Old Testament canon, so the prevalence of the Greek language at the commencement of the present era provided one of the conditions necessary for the rapid spread of Christianity in accordance with the different intention of the new dispensation.

The composition of the latest books of the Old Testament may not improbably be assigned to about the second or third century B.C., but none of the Hebrew manuscripts approach this date in antiquity. The oldest codex with an unquestioned date is one of A.D. 916, containing the prophetic books of the Old Testament, preserved in the National Library at Leningrad, which also possesses in a manuscript of A.D. 1009 the earliest complete Hebrew Bible. The British Museum has an undated manuscript of the Pentateuch, which is believed to be somewhat older than that containing the Prophets at Leningrad.

All the extant Hebrew manuscripts of the Old Testament are more or less exact copies of a single critical edition, called the

Masoretic (i.e. traditional) text, which not only supplied the text but furnished a complete apparatus of notes and punctuation. The preparation of the Masoretic text can only be dated approximately, but it must be placed between the fifth and eighth centuries of the present era.

Besides the Hebrew Masoretic manuscripts there exists another important recension of one portion of the Old Testament, namely, the Samaritan Pentateuch. SAMARITAN
PENTA-
TEUCH. This is a form of the Hebrew text of the Pentateuch as preserved by the Samaritans. Their possession of this independent text has been attributed to Manasseh, grandson of the high-priest Eliashib, who was one of the Jews expelled from Jerusalem by Nehemiah for having contracted marriages with the heathen. In retaliation he joined the Samaritans, that mixed race which owed their introduction into Palestine to the Assyrians, and helped to establish a Temple on Mount Gerizim as a rival to the one in Jerusalem. With the Jewish ritual he probably brought a copy of the Pentateuch, which seems to have been the only portion of the Old Testament recognised as inspired at the time. The independent history of the Samaritan Pentateuch renders it of great value for the restoration of the original form of the text. In some cases it agrees with the Greek Septuagint version where that differs from the Hebrew, but on the whole it is in substantial accord with the Masoretic text, which thus receives important confirmation from an unprejudiced source. The oldest extant manuscript of the Samaritan Pentateuch is probably that at Nāblus, but it is doubtful whether even this is earlier than the twelfth century A.D. The copy shown in the recent exhibition was written in A.D. 1211.

The middle of the second century A.D. may be taken as an approximate date for the latest of the books com- GREEK
TEXT. prised in the New Testament canon. Between their completion and the surviving manuscript material no such interval exists as in that of the Old Testament.

The original and early manuscripts of the New Testament writings were of papyrus, and of these within the last few years

some very startling discoveries have been made. Five years ago the announcement of the finding of what are known as the "Chester Beatty Papyri" caused quite a stir. It is a collection of portions of twelve papyrus codices, ranging in date from the second to the fourth or fifth century, and collectively may still be regarded as the earliest extant manuscripts of any considerable size of the Greek Bible. Eight of the codices contain portions of the Old Testament, three contain portions of the Gospels, the Acts, the Pauline Epistles, and the Apocalypse, whilst one contains the end of the lost Greek original of the Book of Enoch, and an unidentified homily. One of the groups consists of thirty leaves of a codex which once contained all four Gospels and the Acts. They appear to be of the third century, and consequently are about a century earlier than the "Codex Sinaiticus." These texts, transcribed and prepared for the press by Sir Frederick G. Kenyon, are in course of publication, accompanied by photographic facsimiles of the originals, by the Oxford University Press.

In the early part of 1935 came news of the discovery of a New Testament papyrus fragment of the middle of the second century, which formed part of a little collection of papyri purchased from a dealer by the Trustees of the British Museum. They come, it is thought, from the same district in Egypt as the "Logia." It has been published in facsimile, with transcripts and an introduction, by Dr. Idris Bell and Mr. T. C. Skeat, under the title: "Fragments of an unknown Gospel, and other Early Christian Papyri."

In the latter part of the same year (1935) a still more sensational discovery was made amongst the hitherto unpublished fragments of Greek papyri in the Rylands collection. It consists of a small fragment of a papyrus codex of St. John's Gospel, written in the first half of the second century which must be regarded as the earliest known fragment of the New Testament in any language. It has been published in facsimile, with reconstructed text and introduction by C. H. Roberts, Fellow of St. John's College, Oxford, under the title: "An Unpublished Fragment of the Fourth Gospel in the John Rylands Library."

Not since the discovery of the two "Logia" papyri at Oxyrhynchus, in 1897 and in 1904, have any Christian papyri come to light which raise so many and such interesting problems as these fragments of an uncanonical and a canonical gospel.

The two oldest and most valuable vellum manuscripts of the New Testament were written in the fourth century. One of these, the "Codex Sinaiticus" (designated by the symbol \aleph), belonged to the National Library at Leningrad from 1869 until 1934, when it was acquired for the British Museum for the sum of £100,000; the other, the "Codex Vaticanus" (designated B), is preserved, as its name implies, in the Vatican Library at Rome. Two important manuscripts are known of the fifth century—the "Codex Alexandrinus" (A) in the British Museum, and "Codex Ephraemi" (C) in the Bibliothèque Nationale, Paris. Several codices of the sixth century are in existence, of which the most noteworthy, on account of the character of its text, is "Codex Bezae" (D) in the possession of the University Library, Cambridge. Of manuscripts written in later centuries the quantity is very considerable. If one reckons the whole number of Greek manuscripts of the New Testament (including those of portions of the text), the total will amount to about 4000.

Whilst the essential basis of the true Biblical text can only be provided by manuscripts written in the original languages in which the books of the Old and New Testament were composed, the various translations of the Bible are of the highest value in the establishment of its general accuracy, and for the elucidation of difficult and disputed passages. Of these the most important in every respect is the Greek version of the Old Testament, known as the Septuagint. This was produced in Alexandria in the time of the Macedonian dynasty in Egypt, probably between the years 285 and 150 B.C. The unique value of this version is due to the fact that it not only provides the earliest form of the text of the Old Testament owing to the existence of manuscripts some centuries older than the Hebrew ones, but that it is also the primary authority for those books not

SEPTUAGINT
VERSION.

contained in the Hebrew canon, known as the Apocrypha. The Greek manuscripts, "Codex Sinaiticus," "Codex Vaticanus," "Codex Alexandrinus," and "Codex Ephraemi," which have already been mentioned amongst the principal authorities for the text of the New Testament, contain in addition the Septuagint version of the Old, and occupy a position of equal importance with regard to it. Upwards of 300 manuscripts of the Septuagint are known at the present time.

To the Western world the Latin version of the Scriptures, commonly called the "Vulgate," must always be the one of greatest interest by reason of its general use LATIN VERSIONS. throughout the Middle Ages, and its continuous position of supremacy in the Latin Church. This translation of the Bible we owe to the labours of St. Jerome, who undertook the task of preparing an authoritative Latin text at the request of Pope Damasus about A.D. 382. Before that time several translations appear to have been in circulation in the Church. These Old Latin versions, as they are styled, are now known only from fragmentary remains, so far as the canonical books are concerned ; but these are very valuable for the Old Testament, since they represent a translation made from the Septuagint instead of the original Hebrew, and so are of great importance for the textual criticism of the former.

St. Jerome seems to have brought his Biblical labours to a conclusion about A.D. 404. These may be described in brief as consisting of a conservative revision of the Old Latin versions of the New Testament, with a fresh translation of the Old Testament from the Hebrew. In the case of the Psalms, however, of which he prepared three different versions, the one that gained currency was a translation made by him from Origen's Hexapla edition of the Septuagint. Of the Apocrypha, the authority of which St. Jerome did not recognise, only a small part was translated by him, so that the present Vulgate text of it may be regarded as essentially the same as that of the Old Latin version.

The version of St. Jerome had to encounter considerable opposition at first, for, although it was produced at the instance of

Pope Damasus, it was never officially recognised by the mediæval Church, and won its way to its ultimate position by virtue of its superior merits. In 1546 it was declared by the Council of Trent to be the authoritative Latin version. At least 8000 manuscripts of it are in existence.

For its contributions to the textual criticism of the Bible a very high place must be accorded to the Syriac version, ^{SYRIAC} of which there are two early forms in existence, ^{VERSION.} called the Peshitta, and Old Syriac, respectively. The former term means "simple," and hence probably "current" or "common" version, like "Vulgate." The date of the Peshitta Old Testament is not known, but it seems not unlikely that some parts of it were translated before the commencement of the Christian era. The New Testament has been attributed with some probability to Rabbūla, who was Bishop of Edessa from 411 to 435 A.D., and is recorded to have made a translation of the New Testament from Greek into Syriac. The earliest manuscripts of this translation belong to the second half of the fifth century.

The discovery of the existence of the Old Syriac version is due to William Cureton, who in 1842 found some fragments in the British Museum of a translation very different from that of the Peshitta. These and three other leaves found afterwards in the East were published in 1872. This version received the name Curetonian Syriac, but it was not until 1892 that any considerable portion of it was known. In that year two Cambridge ladies, Mrs. Lewis and her twin sister Mrs. Gibson, discovered and subsequently photographed a palimpsest manuscript in the monastery of St. Catherine on Mount Sinai, the under-writing of which was found to consist of a nearly complete copy of the four Gospels of a textual character closely akin to that of the Curetonian. The great importance of the Old Syriac is due to the support given by it to the readings peculiar to "Codex Bezae" and its allies, which provide the basis of what is known as the Western text of the New Testament.

There are other Syriac versions besides the two here mentioned, but none of the same importance for the history of the

text. One of them, the Heracleian, is derived from Thomas of Heraclea, Bishop of Hierapolis, who in A.D. 616 finished a complete revision, undertaken by himself, of the translation prepared in A.D. 508 by one named Polycarp for Philoxenus, a previous Bishop of Hierapolis.

Amongst Biblical versions a prominent place is occupied by the Aramaic Targums of the Old Testament, which furnish us with very early evidence as to the original state of the Hebrew text, although their value is considerably lessened by the fact that they are in the nature of paraphrases rather than translations. They owe their origin to the custom of explaining the Hebrew text in Aramaic, which after the exile had become the vernacular tongue of the Jews. From an extempore oral exposition the targum gradually passed to a fixed form which was at last committed to writing. The earliest and most literal of the targums is that of Onkelos on the Pentateuch, which appears to have been in existence in the third century, although not granted official recognition until the fifth, in which the targum of the Prophets ascribed to Jonathan ben Uzziel is supposed to have received its final form.

Of the older versions of the New Testament the most important is Coptic, which was the literary form of the vernacular language used in Egypt in the early centuries of the present era. Coptic owed its origin to the Greek settlement in Egypt; not only were the Greek characters adopted, with some additional symbols, for the script, but a number of Greek words were taken into the language. As a literary medium it seems to have come into general use in the course of the second century A.D. The New Testament was translated into Coptic at an early date, either in the third century, or, possibly, at the close of the second. Two principal forms of it are known, the Saïdic or Thebaic, and the Bohairic, also called the Alexandrian and the Memphitic, which represent two of the principal dialects of the country. Of these, the former, which was the version of Upper Egypt, is probably the earlier, but it is less polished than the

other which was the version of Lower Egypt. Only fragments of it remain, so that it is impossible to judge properly of its textual character, although it appears to belong to the Western type. On the other hand, there are a considerable number of manuscripts of the Bohairic type, owing doubtless to its adoption ultimately as the recognised version of the Coptic Church. The date of the translation may be assigned to the latter half of the third or the first half of the fourth century. In the character of its text it agrees with the two famous Greek manuscripts "Codex Sinaiticus" and "Codex Vaticanus," on which the revisers of the New Testament of 1881 relied for many departures from the "Authorised Version" in its adhesion to what is known as the Received Text, of which "Codex Alexandrinus" is the most distinguished representative.

The other ancient versions are not of such importance as to call for extended notice. The Armenian and Ethiopic versions both rest for the Old Testament on the Septuagint, and are assigned to about the fifth century, to which the Georgian translation also belongs. The Gothic version, of which various fragments remain, was the work of Ulfilas, who was made Bishop, probably in 341, at Antioch, and died in 381 or 383. As the earliest translation made for the use of a Teutonic people it can never be regarded without interest by English people.

The literary history of the English Bible may be said to begin with John Wiclif, to whom is ascribed the honour of having given to his own countrymen, in or about the year 1382, the first complete Bible in their own tongue.

Long prior to Wiclif's time, however, portions of the Bible had been translated or paraphrased in rhyme, both in Anglo-Saxon and in a number of the dialects which had grown up in various parts of the country.

EARLY
ENGLISH
PARA-
PHRASES.

It is unlikely that these paraphrases exercised much influence upon succeeding Versions, but they certainly prepared the way for Wiclif's work.

As early as the seventh century, Cædmon, a lay monk of Whitby, who died in 680, and has been described CAEDMON. as "the first Saxon poet," and "the Milton of our forefathers," whose gifts had been discovered while he was a poor cow-herd on the neighbouring downs, composed a metrical version of large portions of Old Testament history, and of the main facts in the life of Our Lord, and the preaching of the Apostles "besides many more about the Divine benefits and judgments, by which he endeavoured to turn all men from the love of vice, and to excite in them the love of, and application to, good actions." These paraphrases were made from translations prepared by his more learned brethren from the Latin Vulgate, and related to him, that he might render them into verse.

These religious poems or paraphrases were learnt and sung by the people, and for a time were their sole source of Bible knowledge. Important as they are as the earliest Anglo-Saxon works presenting Scripture in any form, they have no claim to rank among translations.

The first translators of whom we have any information are : Aldhelm, Abbot of Malmesbury and Bishop of ALDHELM Sherborne, who died in 709, and Guthlac, a hermit AND GUTHLAC. of Crowland, near Peterborough, who was born in 674. To each of these devout men is ascribed a version of the Psalter, now probably lost.

The Venerable Bede, the most famous scholar of his day, described by Edmund Burke as "the father of BEDE. English learning," who made Northumbria the literary centre of Europe, and died at Jarrow-on-the-Tyne in 735, translated the Apostles Creed and the Lord's Prayer into Anglo-Saxon for the benefit of illiterate priests. How much more of the Bible he translated is uncertain, but the last work of a laborious life was the translation of the fourth Gospel into the vernacular.

Another of the outstanding figures of the eighth century was Alcuin, the schoolmaster of York, who became the ALCUIN. personal friend and adviser of that greatest of Emperors, Charlemagne, and undertook the direction of the

palatial school he had founded at Aachen, or Aix-la-Chapelle, for the sons of Frankish noblemen. He died in the Abbey of St. Martin, at Tours, in 804. A translation of the Pentateuch is attributed to him. The following extract from one of Alcuin's sermons seems to indicate that the distribution of the Scriptures at this time must have been much more extensive than is generally supposed :

"The reading of the Scriptures is the knowledge of everlasting blessedness. In them man may contemplate himself as in some mirror, what sort of person he is. The reading cleanseth the reader's soul, for, when we pray, we speak to God, and when we read the Holy Books, God speaks to us."

The next translator was a royal personage, Alfred the Great, who died in 901. In the preface to his translation of ALFRED. Gregory's "Pastoral Care," which is considered to be the first of Alfred's literary works, the king gives expression to the wish that : "all the free-born youth of my people . . . may persevere in learning . . . until they can perfectly read the English Scriptures." We cannot say to what extent he was able to minister to that noble wish, by providing versions of the Scriptures for the use of the people. According to William of Malmesbury, "he began a version of the Psalter which was interrupted by his death." His monument as a translator consists of the Decalogue and certain other Mosaic laws, which he placed at the head of his Book of Laws, popularly known as "Alfred's Dooms."

Another renowned scholar was Ælfric, known as "the Grammarian," who was monk at Winchester, and ÆLFRIC. successively abbot of Cerne and Eynsham. One of his principal achievements was the translation or paraphrase of the first seven books of the Bible, known as "Ælfric's Heptateuch," of which several manuscripts are known, the most famous of which is preserved in the British Museum. It was partly translated, and partly epitomised, with a prologue. In his "Homily on reading the Scriptures," Ælfric wrote : "Happy is he, who reads the Scriptures, if he convert the words into action." The exact date of Ælfric's death is not known, but it must have taken place about 1020.

In addition to these paraphrases and translations, Anglo-Saxon glosses on the Latin texts, written between the lines and interpreting the Latin, are found in manuscripts both of the Gospels and of the Psalter.

LINDIS-
FARNE
GOSPELS.

A gloss differs from a translation in that it construes the text word for word between the lines, without much regard to the grammatical arrangement. The most famous of these glossed Gospels is that known as the "Lindisfarne Gospels," or "St. Cuthbert's Gospels," sometimes referred to as "the Durham Book," which is now preserved in the British Museum. The Latin text was written by Eadfrith, Bishop of Lindisfarne, in honour of St. Cuthbert, who died in 687. It was illuminated by Ethelwold, afterwards Bishop of Lindisfarne (724-740), and at a later date, possibly in the ninth century, the interlinear translation in the Northumbrian dialect was added by a monk named Aldred, a poor priest of Holy Island. The volume remained at Lindisfarne (Holy Isle) until the Danish invasion of Northumbria in 875, when it was carried away for safety, in company with the shrine which held the body of St. Cuthbert. It found a home at Durham for a long period, and was subsequently restored to Lindisfarne, where it remained until the dissolution of the monastery in 1534. It was purchased by Sir Robert Cotton in the seventeenth century, through whom it passed into the keeping of the British Museum, where it is deservedly regarded as one of the nation's most treasured possessions.

Another of the glossed Gospels is preserved in the Bodleian Library, at Oxford. It is known as "the Rushworth Gospels," from the name of a former possessor, John Rushworth, of Lincoln's Inn, who was Deputy Clerk to the House of Commons during the Long Parliament. The Latin text was written by an Irish scribe named MacRegol, about 850. The interlinear gloss was added by a scribe named Owun, and a priest named Faerman. The three later Gospels in the Rushworth book are so nearly identical with those of the Lindisfarne manuscript as to suggest that the translation contained in the latter represents a publicly circulated version.

RUSHWORTH
GOSPELS.

Several other glossed Psalters and Gospels, dating back to the ninth and tenth centuries, have come down to us. But it should be explained that such glosses were only intended to assist the priest in reading the Latin text, when the lessons were read first in Latin and the sense was explained in the popular tongue; they were not intended for popular use.

With the conquest of England by the Normans, in 1066, the work of translating the Scriptures suffered a check. The very language of the land was threatened, for NORMAN CONQUEST. the conquerors were anxious to impose their language upon the conquered nation, and to make French the language of the future. English had to fight for its very existence, but it fought strenuously against the forces wielded by the King and his court, and in the end gained the victory. Norman French became the language of the court, the school, and the bar, but the Anglo-Saxon tongue tenaciously retained its hold on the farmhouse, the cottage, the market-place, and in the every-day proceedings of common life.

Whilst this struggle was being waged the work of translating the Scriptures was checked. The wants of the educated classes were supplied by the French translations and paraphrases which the conquerors brought with them, and which continued to be copied. The needs of the natives were supplied by copies of the earlier Anglo-Saxon versions, which continued to be made until well into the twelfth century.

This contest for supremacy between the two languages had far-reaching effects. By the time of the Plantagenets the vernacular tongue of the country had so changed by reason of its contact with the French spoken by the upper classes, that it had become very corrupt, and new dialects sprang up in different parts of the country, until there were almost as many dialects as there were counties, with the result that in process of time the people of the Northern counties could not understand the people of the South, and vice versa.

It became obvious, therefore, that before there could be a common English Bible, there must be something approaching a common English speech. Some unifying centre had to be found,

and from the nature of the case it was found in the centre of England, which was in touch with the North and the South, and to a considerable extent would be understood by both. Circumstances, therefore, from which there could be no appeal rendered it imperative that the Bible for all must be in the Middle English speech, which was slowly taking definite literary shape as the English of Chaucer and Wiclif. In this way it came about that Wiclif was the man, and Lutterworth, near Leicester, in the "Middle" of England, was the place, in the second half of the fourteenth century, to give to the English people the first complete Bible in their own tongue.

Reference should be made to a few other versions of the Psalter and other portions of the Scriptures which belong to the period immediately preceding Wiclif. Putting aside such metrical paraphrases as "the Ormulum," a poem, of which only a fragment has come down to us, preserved in the Bodleian, in which the Gospel of each day is first paraphrased, and then elaborately expounded out of the writings of Ælfric, Bede, and St. Augustine, by an Augustinian monk named Orm or Ormin; and the story of Genesis and Exodus, written probably in Suffolk about the middle of the thirteenth century; the first work approaching to literal translation is a rendering in verse of the Psalter, written at the end of the same century, and now preserved in the British Museum. The earliest English version in prose of an entire book of Scripture appears to have been a translation of the Psalter and Canticles, side by side with the Latin, made by William of Shoreham or Scorham, who in 1320 was appointed vicar of Chart Sutton, Sevenoaks, Kent, where he had been a monk. This was quickly followed by another translation of the Psalter, together with a commentary, made by Richard Rolle, a chantry priest and hermit of Hampole, near Doncaster, who died in 1349. He also translated and put into verse the Lord's Prayer, the Seven Penitential Psalms, and portions of the Book of Job, but his great work was "The Pricke of Conscience," a poem of 9624 lines in the old Northern dialect.

It is seen, therefore, that both the North and the South of England had men doing the same work at the same time, though probably unknown to each other. These excerpts, as they might

be termed, were not widely circulated, and although they furnished devotional reading for the people of rank and education, they did little to enlighten the community at large in the knowledge of the Scriptures. Yet they prepared the way for Wiclif's great work.

John Wiclif was born in or about the year 1320, at Wycliffe-on-Tees, Richmondshire in Yorkshire, and died at ^{WICLIF.} Lutterworth on the last day of 1384. His life was closely connected with Oxford, where he was in succession Fellow of Merton, Master of Balliol, and Warden of Canterbury Hall. In 1374 he was presented, by the King, to the rectory of Lutterworth, a preferment which he retained until the close of his life, but it cannot be said that his years there were peaceful years, for he was denounced as heretic and infidel by those who resented his uncompromising attacks of their abuses.

More than a century before Luther's time, Wiclif was busy denouncing and exposing the arrogance of the priests, and awakening men's minds. The Church had become very corrupt ; there was corruption in doctrine, corruption in ritual, corruption in discipline, and corruption in the patronage of church livings, and for many years Wiclif was a trenchant and vehement assailant of these ecclesiastical abuses. With voice as well as with pen, he laboured incessantly to effect a reform in the Church. Indeed, he it was who laid the foundation upon which later the reformers, not only in this country, but also in Bohemia and in Germany, reared the mighty structure of the Reformation.

Wiclif maintained that the doctrine and practices he assailed had no warrant or foundation in Scripture, and held that the surest way to put an end to ecclesiastical superstition and presumption was to acquaint the people with the Bible. By word of mouth, by his theses, by his tracts, and finally by his translation of the Bible, he led many men to see the error of the doctrines of the Church.

It is customary to say that Wiclif gave to his countrymen an English version of the entire Bible. Strictly speaking that is not the case, for the whole of the translation was not his work, if, indeed, any part of it was his. He was the centre of a band of colleagues and disciples, participators in this work, whose share

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 of men, & aungels. Copely
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 made as a brulle Connyng.
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 haue prophete. I haue knowen
 alle myſteries & al benyngge
 a: ſeure. & iſt I haue al ſeyp Co
 par. I ouerbare bulles fro a place
 into another. toſope iſt I ſhall
 not haue charite. I am nouer
 and iſt I ſhall departe alle my
 goodis into metes of pore men.
 & iſt I ſhall breake my body. So p
 I beue. toſope: iſt I ſhall not
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 ny prynces charite is yſeuerce. it
 is benyngue a: of good bulle
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 gyle. it is not inbolben ſhly pde.
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 of boſthipps. it ſeeky not po ym
 gre. yet ben here alone. it is not
 hard to lhypp. it ſe penly
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 py alle ym gre. it ſuſpce
 hille ym gre. charite ſatly. not
 dome. heſper poubeas. chilen
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ceete. oyer diuence alhal be distruyde
 forsoye of partrie thee haue knollen.
 forsoye of partrie the propheten soye
 yf lhanne pat alhal come yre is
 partrie. yre yng patris of partrie
 alhal be auoyde lhanne. i was
 alhal childe. i was alhal childe.
 i vnderode ad alhal childe forsoye
 lhanne. i was made a man. i
 vordide yre yng patris of
 alhal childe forsoye the com noli
 yf anymoun. i dntenelle. yanne
 forsoye fere to fere. noli. i knolle
 of partrie. yanne forsoye. i alhal
 knolle. ad. i am knollen. noli
 forsoye dthellen. fere hope. charite
 yre yre forsoye yre moie of hem
 in charite.

[illegible]

The life of Abraham

is situated in sandy plain five miles from
 and open to the south sea / Away all the
 of the country / I will therefore show you
 together by making first country plain / All
 the towers of this town is in E. S. part
 the same tower / Away after two days
 the tower lately all the towers of the town
 from the sea all off / (Away off) and
 and Jacob off Europe / (Away from the
 off / After in the left part / away is
 on roads on the other side and that is in the
 (the) Africa / In the first part away there
 is in orange and many trees there / there
 in the first part black men / (Away
 away in the part Africa / (The
 away in the part Africa / (The
 there / there is a great / (The
 many / In Europe against the
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 on the Tropic / And so the the
 the sea in the south of Africa /

True width of life of Non

There follows the life of al-Baḥārī



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I have used the tablets for years with the best

[illegible]

it is not easy to distinguish. He had one collaborator, in the person of Nicholas Hereford, one of his most ardent followers at Oxford, a man to be remembered with honour, notwithstanding his subsequent backsliding. He it was who made the translation of the Old Testament to the middle of Baruch (iii. 20), which in the Vulgate follows the book of Jeremiah and is not relegated to the Apocrypha. The original manuscript of Hereford's translation, with his alterations and corrections, is preserved in the Bodleian Library, together with another copied from it, in which there is a note assigning the work to Hereford, at the place where his work was interrupted in the middle of 1382 by a summons to appear before Convocation in London, to answer for his opinions. The unfinished books of the Old Testament and the New Testament were added by another hand, believed to be Wiclif's. The Bible was probably completed by the end of the year 1382, so that Wiclif, whose death took place in 1384, had the joy of seeing his hopes fulfilled, and the Scriptures circulated in various forms among his countrymen. To render the work more practically useful, tables of the Lessons and of the Epistles, for Sundays, etc., were added to many copies ; and different portions of the Bible were transcribed and circulated in separate form.

Even though Wiclif was not the actual translator of the whole of the books of the Bible, or of any of them, there is little doubt that he was the projector and inspirer of the work.

Wiclif's version was made from the Latin Vulgate, in the text commonly current in the fourteenth century, which was far from pure. It was also so exactly literal that in many places the meaning was obscure. Wiclif and his followers would be conscious of these defects, and probably soon after the completion of the first translation a revision was undertaken. Wiclif did not live to see it accomplished, but it was carried to a successful issue in 1388, by John Purvey, one of his followers, and the friend of his last days, who had become notorious for his opinions, and had shared in the disgrace of Nicholas Hereford.

This first triumph of the English Bible was not won without a perilous struggle, and yet, notwithstanding the hostility of the clergy in the fifteenth century, and the wholesale devastation of

libraries in the sixteenth, not fewer than one hundred and eighty copies of the Wiclifite Bibles, or portions of the Bible, have survived, none of which appear to have been written later than 1450, and of which thirty-three are of the early version, the remainder being of the later, or so-called Purvey revision, which itself, in some rare cases, has undergone another partial revision. Another interesting fact is that nearly half the copies are of small size, such as could be made the constant daily companions of their owners. Others again are noticeable for the rank of those by whom they were once possessed. One belonged to Humphrey, Duke of Gloucester ; another to Henry VI ; another to Richard III ; another to Edward VI ; and yet another was presented to Queen Elizabeth on the occasion of her progress through the city of London in 1558-59.

It was not possible for the Wiclifite version, even as amended, to establish itself as a national translation, if only for the reason that it was made from the Vulgate. No translation of a translation can take classic rank, and could the general circulation of this translation have been assured, the completeness of its success, by stimulating the desire for acquaintance with the original language of the sacred writings, must soon have deprived it of special authority. It is, nevertheless, a memorable event in the history of English literature, enriching its language, and aiding to give it consistency, although its limited circulation, the rudimentary character of its prose, and its derivation from an incorrect Latin version, prevented it from exercising that marked influence upon our speech which was exerted later by the versions of William Tindale and succeeding scholars.

The century following Wiclif's death was not productive of any great development of the movement for reform. Wiclif's followers were true to the high trust bequeathed to them. Men like John Purvey and John of Trevisa preached with all their powerful eloquence against the abounding corruptions of the Church, and by so doing called down a still fiercer persecution against the Lollards, as the followers of Wiclif were called, with the result that for a time any outward sign of Wicliff's premature reformation was silenced. The clergy openly boasted that Wiclif's teaching had passed away, and considering that all danger

[illegible][illegible]

was over they resumed their wonted arrogance and evil ways. It was, however, but the sleep before spring, the winter rest which should cause the leaf to be greener, and the blossom to be more fragrant. Like the leaven in the parable the teaching of Wiclif was silently doing its work, not only in this country, but in Bohemia, in Germany, and in other parts of the Continent. Men were being raised up and prepared for the part which they were to perform in that mighty movement which was to characterise the sixteenth century.

The country which, more than any other, was to be distinguished in after years for its zeal in printing and circulating the Scriptures was late in entering the lists. THE PRINTED BIBLE. England was nourishing her faith on manuscript copies of the Wiclifite versions long after the time when Bibles in the vernacular were being printed in other countries. France had a printed French Bible in 1474; Germany had fourteen printed editions in the national speech before Luther's translation of the New Testament appeared in 1522, the first of which appeared in 1466; and printed versions were in circulation in Italian, Danish, Dutch, Bohemian, Slavonic, Russian, Swedish, and the Valencian dialect of Spanish, long before we made any attempt to print an English Bible. Mention should be made, however, of William Caxton's "Golden Legend," published in 1483, which was a translation of the "Legenda Aurea" of Jacobus de Voragine, and which may very properly be placed among the English Bibles, containing, as it does, a fairly literal translation from the Vulgate of nearly the whole of the Pentateuch, and a great part of the Gospels, mixed up with a good deal of mediæval gloss, under the guise of the lives of Adam, Abraham, Moses, the Apostles, and others. The book must have been read extensively by the people, or to the people, long before the days of Tindale and Coverdale, since numerous editions were printed during the latter years of the fifteenth century and the early part of the sixteenth century. Hence, this volume may be said to contain the earliest portion of the Bible printed in English.

On the Continent events were moving with wonderful rapidity. Indeed, it may be said that the events of the latter half of the

fifteenth century are amongst the most remarkable which history has to record of any age. It was the century which witnessed the birth of the printing press, the discovery of the New World, and the revival of learning in Europe.

At the beginning of the fifteenth century the Greek language was almost unknown in Western Europe. A few scholars such as Petrarch had sought to inspire a taste for Greek literature, but with little success. It was with the sudden collapse of the Eastern Empire in 1453, when Constantinople fell into the hands of the Turks, that the revival of Greek learning took place.

REVIVAL OF
GREEK
LEARNING.

Constantinople, from the time when the Emperor Constantine removed the seat of his empire from Rome to Byzantium, thereafter to be known as Constantinople, had become the centre of Greek culture. With the coming of the Turks the Greek scholars were driven into exile, carrying with them their treasured manuscripts. They sought a home, and found a welcome awaiting them in Italy at Venice, at Florence, and at Rome, where Cosmo de' Medici and Pope Nicholas the fifth rivalled each other in the patronage of learning.

The fame of these refugee scholars, who were able and willing to give instruction in the original language of the New Testament, spread rapidly, with the result that students from all parts of Europe were attracted to this new centre of Greek culture, so that the event which sounded like the death knell of Christianity in Europe, was, in reality, the cause of its revival, for it brought to the West a knowledge of the New Testament in the original tongue, the language which had been denounced in England by the Church authorities as the language of pagans and heretics.

England was slow to welcome the new learning, and it was not until the year 1491 that Greek was publicly taught at Oxford, whilst at Paris a public teacher of the language had been appointed as early as 1458.

William Grocyn, the first teacher of Greek at Oxford, was one of a little band of Oxford students, including Thomas Linacre, William Latimer, Thomas More, William Lily, and later

John Colet, who, having been attracted to Italy by the fame of the Greek teachers, returned to the mother-country full of the new learning, which was to conduce to a better education in the schools and colleges.

John Colet, a young scholar not yet in priest's orders, afterwards to become famous as the Dean of St. Paul's COLET. and as the founder of St. Paul's School, reading for the first time the New Testament in the original tongue, became so fired with enthusiasm that he began to proclaim his good news at Oxford, by lecturing on the Epistles of St. Paul. He was listened to, we are told, with breathless interest, even by the great dons, for his manner of lecturing was so novel, he had so much love in his work, and his words flowed with such ease and grace, that none could tire even though they might disagree. The fame of his lectures spread, not only throughout England, but to the Continent, attracting from Rotterdam Desiderius Erasmus, the scholar who subsequently became the greatest literary figure in Europe.

Erasmus himself tells us that his religious opinions were to a large extent moulded by this intercourse with Colet ; and although in after years we are inclined to blame him for his vacillation and timidity, we are compelled to acknowledge the great service which he rendered to the cause of religion in Europe in general, and to this country in particular, by the influence which his lectures had upon the life and character of those of his scholars who were to carry forward to its accomplishment the mighty movement of the Reformation.

Thomas More, afterwards to become famous as Chancellor of Cambridge University, and Lord Chancellor of England, was also attracted to Oxford by the fame of Colet's lectures, and there commenced a life-long friendship with Erasmus. More, Archbishop Wareham and Bishop Fisher became the patrons of this famous Dutch scholar, and it was through their influence that some twelve years later, in or about the year 1511, he was appointed Lady Margaret Professor of Divinity at Cambridge, and later lectured also on Greek.

The teaching of Erasmus at this time was revolutionary in the extreme, and gave great offence to the church authorities. He contended that men should not any longer study theology in Duns Scotus and Thomas Aquinas, but should go to the Fathers of the Church, and above all to the New Testament. He showed that the Latin Vulgate swarmed with faults, and rendered an immense service to the truth by publishing his critical edition of the Greek text with a new Latin translation.

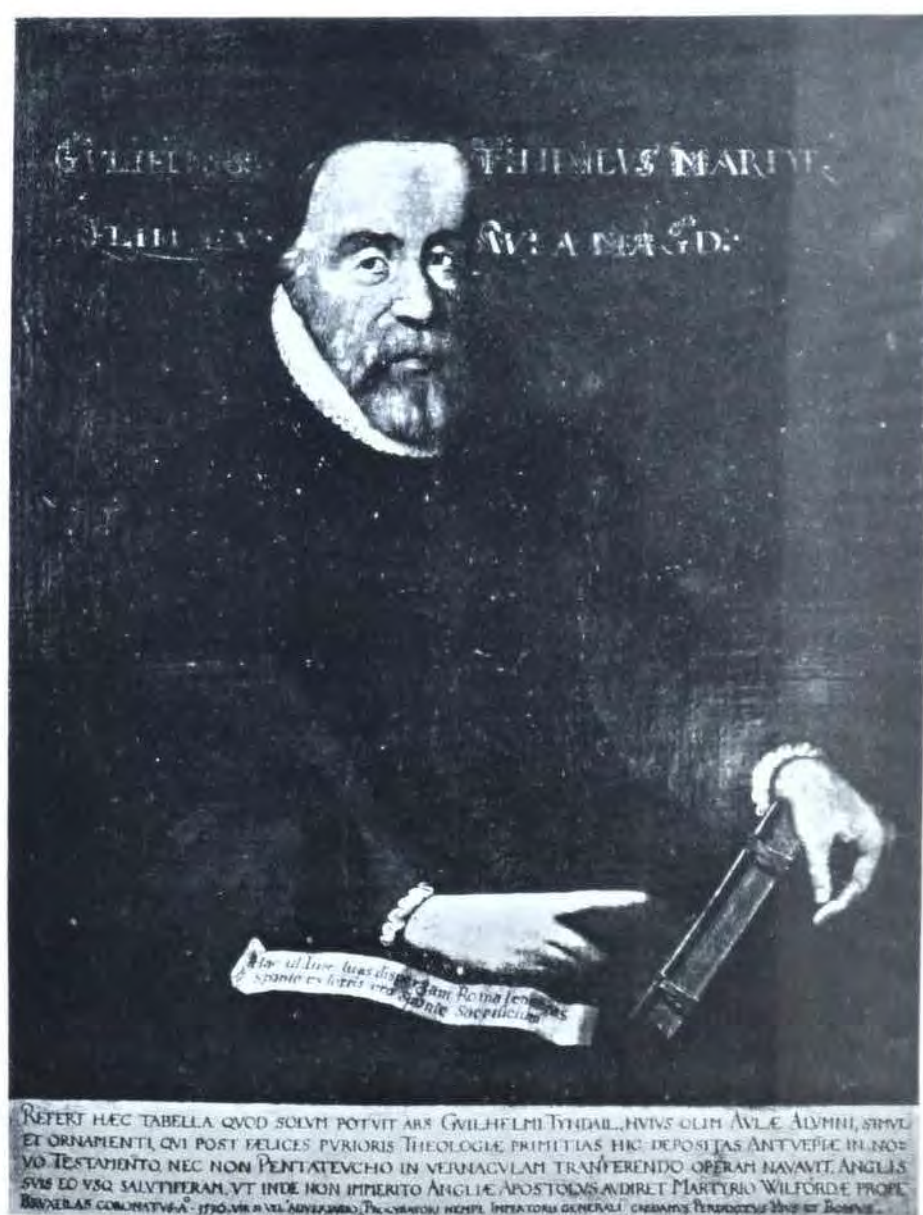
ERASMUS'S
GREEK
TESTAMENT.

This first published Greek New Testament reached England, from Basel, in 1516. In bare justice to the printer, John Froben of Basel, it should be explained that the credit for this project belongs to this enterprising printer. It came about in this way: Froben became aware that the New Testament volume of the Complutensian Polyglot Bible, which had been prepared and printed through the exertions and at the expense of the learned Spanish Cardinal Ximenes, at Alcala, was ready for issue in 1514, but that for some reason, authority to circulate it was withheld. This Bible takes its name from Complutum, the Latin form of Alcala, the town in Spain where it was printed. The plan of the work was conceived in 1502, in honour of the birth of the future Emperor Charles V, but it does not appear to have been in circulation until 1522. Desirous of anticipating the edition of Alcala, Froben wrote to Erasmus, requesting him to prepare an edition of the Greek text, accompanied by a new Latin translation, with all possible dispatch. The work was commenced in April, 1515, and was printed and ready for circulation by April of the following year.

One of the results of this hurried execution of the work was that it contained many faults, and in consequence its critical value was impaired. A revised edition appeared in 1519, and a third edition in 1522.

This work of Erasmus and Froben was for the learned. It was for a Luther and a Tindale to make use of the work of such men as Erasmus, and translate it into the language of the people.

Without doubt it was this work of Erasmus that first suggested to William Tindale his noble design of translating the Word of God into the language of his countrymen. The following



6.—WILLIAM TINDALE

From the Magdalen Hall Portrait now in Hertford College, Oxford

passage drawn from the "Paraclesis ad lectorem pium" or "Exhortation," prefixed by Erasmus to his New Testament, finds an echo in one of the most memorable utterances of Tindale. This "Exhortation" was translated into English, probably by William Roye, and printed at Antwerp under the fictitious imprint of "Marburg," in 1529 under the title: "An exhortation to the diligent studye of Scripture." We quote from the English translation in a slightly modernised form:

"I would desire that all women should read the Gospel and Paul's epistles; and I would to God that they were translated into the tongues of all men. So that they might not only be read, and known of the Scots and Irishmen, but also of the Turks and Saracens. Truly it is one degree to good living, yea the first (I had almost said the chief) to have a little sight in the Scripture, though it be but a gross knowledge and not yet consummate. . . . I would to God the ploughman would sing a text of the Scripture at his ploughbeam, and that the weaver at his loom with this would drive away the tediousness of time. I would the wayfaring man with this pastyme would expel the weariness of his journey. And to be short I would that all the communication of the Christian should be of the Scripture, for in a manner such are we ourselves as our daily tales are."

Turning now to the man, who, more than any other, has left the impress of his scholarship and character upon the history of our national Bible, we find that the birth and early life of William Tindale are involved in obscurity and uncertainty. TINDALE.

Great characters have not infrequently been raised from an obscurity which has baffled all research. The lives of the greatest saints are little more than legends, whilst of the great master minds of the past a few pages will often contain all that can authentically be told. This is precisely what has happened in the case of Tindale.

Tradition says he was born at North Nibley in Gloucestershire, where a monument has been erected to his memory, but no documentary evidence to support the tradition can be discovered. The honour is also claimed for Hurst Manor, Slimbridge, with perhaps more probably, although here again there is as yet no direct evidence to establish the claim. It is at least interesting, however, to find that the church living at Slimbridge was, and is still, in the gift of Magdalen College, Oxford, and that it was

at Magdalen Hall young Tindale was entered when the time came for him to go up to Oxford. There is little doubt that Gloucestershire was his native county, a county which was held to be the very stronghold of the Church, having six mitred abbeys within its borders, and possessing the most famous relic in the kingdom, "The Blood of Hailes," said to be the blood of Christ, contained in a phial, preserved in the Abbey of Hailes, near Winchcombe, the sight of which was supposed to ensure eternal salvation. So predominant was the influence of the clergy throughout the county that "as sure as God is in Gloucester" had come to be a familiar proverb all over England. Nowhere, probably, was religion more entirely a thing of form and ceremony; and of all these ceremonies, in many cases unmeaning, and in not a few grotesque and ridiculous, young Tindale, shrewd and thoughtful from his childhood, was no inattentive observer. When at a subsequent period he directed all the energy of his pen against the superstitious practices sanctioned by the Church, his recollection of what he had witnessed around him in his youth furnished him with endless illustrations with which to point his arguments.

The same degree of obscurity hangs over the precise year of Tindale's birth, and also over his parentage. Could the former be ascertained with certainty, it would help us to fix definitely the latter question. Tindale, himself, was very cautious of ever saying anything respecting his relatives, lest they should become involved in the pitiless storm of persecution to which he was subjected. His younger brother, John, did actually become involved, in consequence of letters passing between our translator and him, which he failed to deliver up to the authorities.

Among various legends afloat regarding Tindale's family, one is to the effect that they came from the North during the Wars of the Roses, and for a time adopted, probably for purposes of concealment, the name of Hitchins, variously spelt Hotchyns, Hytchyns, Huchens and Hychyns. In Boase and Clarke's "Register of the University of Oxford" (1885), our translator is entered under the name of William Huchens or Hychyns, and we shall find that in a certain number of documents, to which we shall have occasion to refer, he is frequently referred to as

"William Hichyns sometimes called William Tindale." In the introduction to the first edition (1528) of his "The Obedience of a Christian Man," Tindale describes himself in the opening lines as: "William Hychins unto the Reader." The name of Hichyns was afterwards abandoned, and the family resumed their old and rightful one of Tindale.

Various years from 1484 to 1495 have been conjectured as the year of Tindale's birth. If we adopt a year midway between the two, it would make him about forty-five at the time of his death, which would agree with John Foxe's description of him as middle-aged at that period.

At an early age Tindale was sent to the University of Oxford, where he imbibed something of Colet's spirit of enthusiasm, and the new principles with which he impregnated the scholars of his own and the succeeding generations. He was entered at Magdalen Hall, at that time a dependency of Magdalen College, and governed by one of the Fellows of that Society. It became an independent Hall in 1602, and was dissolved in 1874, when it was incorporated as Hertford College. John Foxe in his "Acts and Monuments of the latter and perillous dayes touching matters of the Church . . ." (1563), tells us of Tindale that: "by long continuance at the University he grew up and increased as well in the knowledge of tongues and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." Having proceeded to the degrees of the schools (according to the "Register of the University of Oxford" he took his B.A. degree in 1513, and proceeded to his M.A. in 1515 or 1516), Tindale removed from Oxford to Cambridge, attracted, it is thought, by the fame of the teaching of Erasmus, who for several years, commencing in 1511, was teaching Divinity and Greek at the sister University, where, as Foxe tells us, our translator "further ripened in the knowledge of God's Word." Here no doubt he perfected himself in Greek, for on his arrival in London, in 1523, he was in a position to produce proof of his qualifications as a translator. He himself tells us in the prologue, "W.T. to the Reader," prefixed to his translation of the Pentateuch (1530), that he brought with him "an oration of Isocrates which I had translated out of Greke in to English."

It was during Tindale's residence at Cambridge that Erasmus's Greek Testament was published, and was eagerly welcomed by the students. It is scarcely credible to-day that, at that time, candidates for the priesthood were forbidden by order of Convocation to translate any part of the Scriptures, or to read them without the authority of the Bishop, an authority which was seldom granted. Yet, in defiance of these orders, Tindale and a few of the bolder spirits at the University ventured to read the Bible privily.

In the year 1521 Tindale left Cambridge to act as chaplain to Sir John Walsh of Little Sodbury, Gloucester, and as tutor to his children. There, around the table of Sir John Walsh, who was a very hospitable man, keeping open house, Tindale came into contact with many of the church dignitaries of the neighbourhood, which, we are told, swarmed with priests. Much learned talk took place around Sir John's hospitable board, and the young chaplain often came into violent controversy with the "divers great beneficed men, as abbots, deans, archdeacons, and other divers doctors and learned men who resorted thither." Tindale never hesitated to express his own opinions, which often differed from those of his master's guests, and, in order to refute their errors, he would confront them with the appropriate "open and manifest Scripture." This matter-of-fact way of dealing with their arguments gave great offence to these divines, and they bore Tindale a secret grudge.

One day Lady Walsh, who had listened to these hot arguments, took Tindale aside, and said to him: "Master Tindale is it reasonable, think you, that we should accept your opinions rather than the opinions of these learned men? You are a young man fresh from the University, they are men of learning and experience." Tindale felt the force of the rebuke, and at once set to work to translate from Latin into English, a little book, written by Erasmus in 1501, entitled "*Enchiridion Militis Christiani*," or "*The Manual of a Christian Knight*," which was a bold outspoken protest against the wicked lives of the monks and friars. Here was the authority for his views, no less an authority than his master and spiritual guide, the learned Erasmus; surely this would convince those who had refused to be persuaded by his own arguments, and by Scripture. This he presented to his

master and lady, and we are told that after they had read the book, "those great prelates were no more so often called to the house, nor, when they came, had the cheer and countenance as they were wont to have; the which they did well perceive, and that it was by the means and incensing of Master Tindale, and at last came no more there."

It was about this time that Tindale first announced his intention of translating the Bible into English. Happening one day to fall into argument with one of the reputed learned divines, who, in the heat of disputation, was led to assert: "We were better be without God's laws than the Pope's," Tindale startled those around him by declaring: "I defy the Pope and all his laws . . . of God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou doest." These words were probably suggested to Tindale by that striking passage in Erasmus's "Exhortation" to his edition of the Greek-Latin Testament already quoted (p. 21).

It soon became evident to Tindale that Little Sodbury would no longer serve as a safe retreat for one who gave utterance to such views and that the work of translation could not be carried out there. He resolved, therefore, to leave Little Sodbury and remove to London, in the hope of finding a sympathetic and liberal patron in the person of the Bishop of London (Cuthbert Tunstall), whose great learning had been praised by Erasmus.

Furnished with letters of introduction by Sir John Walsh to Sir Harry Guildford, the King's controller of the Royal Household, who was requested to intercede with the Bishop on his behalf, and with an earnest of his scholarship in the form of a translation of one of the orations of Isocrates, Tindale made his way to London in the middle of 1523. Arrived there, he presented himself at the Bishop of London's palace, only to learn from the Bishop himself that his house was full, and to be advised to seek a service in London. To quote Tindale's own words: "And so in London I abode almost one year, . . . and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

TINDALE IN
LONDON.

Here was the testing time, and here shines forth the personality which has so unalterably moulded the English Bible. If the work could only be done in exile, in secret and in peril of life, these were but potent reasons why it should be done, and done quickly.

During this year of anxious waiting in London, Tindale obtained a curacy at St. Dunstan's in the West, in Fleet Street, and was soon attracting great crowds, who came to hear this young priest who spoke so plainly that all could understand. He found a home in the house of Humphrey Monmouth, a cloth merchant of London, who proved himself at the time, and also in after years, a zealous and loving friend. When at last compelled to renounce the hope of carrying out this self-imposed task of translating the New Testament in England, Tindale did not hesitate to give up his country in favour of his work.

In the month of May, 1524, Tindale left London for Hamburg, and there, during a residence of little more than a year, he completed his translation of the New Testament. Of his movements during that period nothing is definitely known. Nor do we know exactly what he accomplished. Sir Thomas More in his "Dyaloge" asserts that: "Tindale, as soon as he got him hence got him to Luther straight," and further adds that, at the time of his translation of the New Testament, he was with Luther at Wittenberg; and that the confederacy between him and Luther was a thing well known. Tindale, in his reply, simply denies that he was confederate with Luther, and all the evidence we possess is against such a visit having been paid.

John Foxe in his "Lyfe and Martyrdome of John Frith"¹ (1573) tells us that: "William Tindale first placed himselfe in Germany and there did first translate the Gospel of St. Mathewe into Englishe, and after, the whole New Testament." This mention of Matthew, by itself, certainly appears to imply some distinction, but as Christopher Anderson in his "Annals" has pointed out, the real state of the case was that Tindale not only "first translated Matthew," but printed it, and the Gospel of Mark also.

¹ "The Whole Workes of W. Tyndall, John Frith . . ." London, 1573.

Both of these were bitterly denounced at the beginning of 1527, after having been read, as a publication not only separate from the New Testament and its prologue, but as printed previously.

This view seems to find confirmation in a number of documents which, fortunately, have been preserved in the British Museum and elsewhere. In a letter from Robert Ridley, chaplain to Bishop Tunstall, to Henry Gold, dated the 24th February, 1527, in which Tindale is referred to as "William Hichyns, otherwise called William Tyndale"; in the Confession of John Robert Necton; and in a Confession of John Tyball, a Lollard charged with heresy, both printed in Strype's "Ecclesiastical Memorials," reference is made again and again to separate editions of the Gospels of St. Matthew and St. Mark, with commentaries and annotations, which are described as "the first prents." There is also a reference to the preface in the "second prents," which may allude to a second edition of these separate gospels. These, and other statements and confessions, were made by people who had actually seen, handled, or possessed such copies.¹

Unfortunately, not a single copy, or even the fragment of a copy, of these "first prents" is at present known to have survived. This need not surprise us, for in the eager search for the Scriptures, with a view to their being destroyed, they may sometimes have been given up to save a Testament. There can be little doubt, however, that we have in these Gospels Tindale's earliest effort to benefit his countrymen.

Having completed the translation of the New Testament, with the help of William Roye, who for some time acted as his amanuensis, Tindale, in the latter half of 1525, found his way to Cologne, a town famous for its printers, where he entered into an arrangement with Peter Quentell to print his New Testament. Here we are on firm ground, thanks to the letters left by Johann Dobneck, or, as he called himself, Cochlaeus, one

¹ The documents to which we refer, together with many others of great interest, have been collected into a volume by Dr. A. W. Pollard, and published under the title: "Records of the English Bible: documents relating to the translation and publication of the Bible in English: 1525-1611" (1911). In the publication of this volume Dr. Pollard has rendered to students of the history of our national Bible an inestimable service.

of the bitterest and fiercest enemies of the Reformation, who was at the time living in exile at Cologne, engaged in literary work. He triumphantly records his successes in embarrassing, and in partly frustrating Tindale's work. He has left three accounts of his exploit, written respectively in 1533, 1538, and 1549. The last, which is the fullest, is contained in his "*Commentaria . . . de actis et scriptis Martini Lutheri . . .*" (1549). Becoming pretty intimate and familiar with the Cologne printers, one day he heard them boasting confidently over their wine, that whether the King and Cardinal of England liked it or not, all England would soon be Lutheran. He heard also that there were in hiding two learned Englishmen, skilled in languages, and ready of speech, whom, however, he could never see nor speak to. Dobneck therefore asked certain printers to his inn, and, after he had warmed them with wine, one of them in confidential talk revealed to him the secret by which England was to be brought over to the side of Luther, namely, that there were in the press three thousand copies of the Lutheran New Testament translated into English, and that in the order of the quires they had got as far as letter K. . . . In other words, the work had progressed a little beyond the end of St. Matthew's Gospel, filling ten quires of eight pages each, or eighty pages in all. The identity of the two Englishmen (Tindale and Roye, his amanuensis) seems to have been unknown to Dobneck at that time.

This English translation, Dobneck tells us, was brought to Cologne by the two Englishmen that it might be multiplied by the printers into many thousands, and concealed among other merchandise, might find a way into England. So great was their confidence that they had sought to have 6000 copies printed, but through the timidity of the printers only 3000 were issued. The expense, says Dobneck, was met by English merchants, who had also engaged to convey the work secretly into England, and to diffuse it widely over the country.

On receiving this information Dobneck lost no time in revealing the plot to Hermann Rinck, a nobleman of Cologne, well-known to King Henry VIII, and to the Emperor Charles V, who, having convinced himself of the correctness of the account received, went to the Senate, and obtained an interdict of the

Prologge.



Haue here translated

(brethern and sisters moost dert and tenderly beloved in Christ) the newe Testament for youre spirituall edifyinge / consolacion / and solas:

Exhortynge instantly and besechynge those that are better sene in the tonge then y / and that have hyer grist of grace to interpret the sence of the scripture / and meanyng of the spiryte / then y / to consydre and ponde: my laboure / and that with the spiryte

of mekenes. And yf they perceyve in any places that y have not attayned the very sence of the tonge / or meanyng of the scripture / or haue not geven the right englysshe worde / that they put to there handes to amende it / remembryng that so is there duetie to doo. For we have not receyved the grist of god for oure selles only / or for to hyde them: but for to bestowe them vnto the honouringe of god and christ / and edifyinge of the congregacion / which is the body of christ.

The causes that moved me to translate / y thought better that other shulde ymagin / then that y shulde rehearse them. Moreover y supposed yt superfluous / for who ys so blynde to axe why lyght shulde be shewed to them that walke in darkness / where they cannot but stamble / and where to stamble ys the daunger of eternall dammacion / ether so despyghtfull that he wolde enuye any man (y speake nott his brother) so necessary a thinge / or so bedlous madde to affyrme that good is the naturall cause of yuell / and derknes to procede oute of lyght / and that lyinge shulde be grounde in trouthe and veritie / and nott rather clene contrary / that lyght destroyeth derknes / and veritie reprooveth all manner lyinge.

A ¶

The gospell of S. Mathew.

The fyrst Chapter.



Thys ys the boke of

the generaciō of Iesus Christ the so-
ne of David/The sonne also of Ab-
raham begatt Isaac: (hā.
Isaac begatt Jacob:
Jacob begatt Judas and hys bre-
thren:
Judas begatt Phares:
and Saram of thamar:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:

* Abraham and
David are sayd re-
heartid / because
that christe was
cheffy promysed
vnto them.

Aminadab begatt naassan:
Naasson begatt Salmon:
Salmon begatt Boos of rahab:
Boos begatt obed of ruth:

Obed begatt Jesse:
Jesse begatt david the kynge:

¶ David the kynge begatt Solomon/of her that was the
Solomon begatt roboam: (wyse of pry:

Roboam begatt Abia:
Abia begatt asa:

Asa begatt iosaphat:
Josaphat begatt Jeram:

Joram begatt Osias:
Osias begatt Joatham:

Joatham begatt Achas:
Achas begatt Ezechias:

Ezechias begatt Manasses:
Manasses begatt Amos:

Amos begatt Josias:
Josias begatt Jechonias and his brethren about the tyme of

the captivite of babilen
¶ After they were led captive to babilen / Jechonias begatt

Saynet mathew
levert out certen
yne generacions/
2 describeth Ch-
ristes linage from
solomō/after the
lawe of Moyses /
but Lucas descri-
beth it accordyng
to nature / frō na-
chan solomōs br-
other. For the las-
we callen them
a mannes childre
which his broder
begatt of his wyf
se lesse behynde
hym after his de-
the. deu. xxv. c.

work. News of this action by the Senate reached Tindale's ears, who at once, in company with Roye, rushed to the printers: "snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there by another printer they might complete the work begun."

Worms was a city in every way favourable to Tindale's purpose. It was the headquarters of Lutheranism, TINDALE AT WORMS. where four years earlier Luther had triumphantly defended his doctrines before Charles V, whereas Cologne was devoted to the Roman faith.

Here, the work commenced and interrupted at Cologne, was recommenced at the press of Peter Schoeffer, the son of the companion of Gutenberg and Fust at Mainz. It is impossible to say whether the quarto edition commenced at Cologne was ever completed. It is thought that it was abandoned, and the edition in a smaller octavo size, without the prologue, sidenotes, or glosses was commenced, in order, according to Merle d'Aubigné, to mislead the inquisitors.

If the two editions had been set up from the same manuscript copy we should have expected the texts to be identical. Such, however, is not the case. It is true that the differences between the two are very slight, yet there are differences. We cannot collate the whole Testament, but a careful collation of the Grenville fragment of the Cologne quarto with the corresponding portion of the octavo Worms edition reveals the fact that there are not only numerous variations in orthography, but fifty differences of text in 740 verses. Many of these are of very little consequence, but some of them show the hand of the careful reviser, in the manner of omitting unnecessary words, or of improving the style. If they were both set up from the same manuscript copy, it is obvious that Tindale subjected the text to a very thorough scrutiny and revision in proof, as it passed through the press.

By a piece of good fortune a single copy, consisting of eight of the ten sheets, lacking only the first leaf, of the Cologne quarto has been preserved, and is now in the British Museum,

forming part of the bequest of the Right Honourable Thomas Grenville.

The story of the discovery, or recovery, and identification of this fragment will bear repetition. In 1836 Mr. Thomas Rodd, a bookseller, of Great Newport Street, London, acquired from a friend, by way of exchange, a quarto tract of Oecolampadius which had bound up with it some black-letter sheets in English. These, upon examination, proved to be part of St. Matthew's Gospel, preceded by fourteen pages of a prologue. Neither Mr. Rodd, nor his friend, understood at the time what it actually was. By degrees this was ascertained, through the accidental discovery of the initial, with which the first page of the prologue is decorated, in another book printed at Cologne in 1534. As the result of further search Mr. Rodd succeeded in finding all the other cuts and letters in books printed at the office of Peter Quentell. The fragment was acquired by the Right Honourable Thomas Grenville, the statesman, and book-lover; and at his death, in 1846, it passed into the possession of the British Museum, with his splendid library of 20,000 volumes, which is now one of the glories of the national institution, of which for many years he was a trustee.

By the end of the year 1525 some thousands of copies of the Testaments printed at Worms were ready for distribution, and without doubt in two sizes.

DISTRIBUTION
OF THE
TESTAMENT.

Unfortunately, no copy of the Worms quarto edition has come down to us, and therefore, as we have already remarked, it is quite impossible to determine whether it was an edition incorporating and completing the sheets printed at Cologne, or an entirely new edition with glosses. We are disposed to favour the latter view, which the following documentary evidence seems to confirm.

Dobneck makes definite reference to a quarto edition published at Worms, and speaks of 6000 copies printed in that city, which renders it probable that both the quarto and the octavo editions, like the projected Cologne quarto, consisted of 3000 copies each.

The fyrst pistle off

S. Peter the
Apostle.



The fyrst Chapter.

Peter an Apostle of Je-
su Christ to the that dwell here
and there as straungers thowome
out/ Pontus/ Galacia/ Capas-
docia/ Asia/ and Bithynia/ eies

et by the forknowledge off God
thefather/ thowome the sanctifyinge off the spyr-
te/ vnto obedience and sprynklynge of the bloud
off Iesus Christ. Grace be with you/ and pe-
ace be multiplied.

Secunde Cor. 1. 12.

Blessed be God the father off our lorde Je-
sus Christ/ which thowome his abundant mer-
cie begat vs agayne vnto a lively hope/ by there
surreccion off Iesus Christ from deeth/ to enioy
ye an inheritance immortall/ and vndefiled/
and that putrifieth not/ reserved in heve for you
which are kept by the power off god thowome sa-
vyth/ vnto helth/ which health is prepared all res-
dy to be shewed i the last tyme/ in the which tyme
ye shall reioyce/ though now for a season (iff ne-
de requyre) ye are in hevines/ thowome many fol-
de temptacions/ that youre sayth once tried be-
yng moche more precious then golde that peris-
sheth (though it be tried wyth fyre) myght be
founde vnto lawde/ glory/ and honoure/ when
Iesus Christ shall apere/ whom ye have not se-

1. Cor. 1. 16.

■ To the Reder.

■ Wee diligence Reder (I exhortethe) that thou come with a pure mynde / and as the scripture sayth with a synge eye / vnto the wordes of health / and of eternall lyfe: by the which (if we repen: and beleve them) we are borne a newe / created a fresshe / and enioye the frutes off the blood of Christ. Whiche blood cryeth not for vengeance / as the blood of Abel: but hath purchased / lyfe / love / saveour / grace / blessinge / and what soever is promysed in the scriptures / to them that beleve and obeye God: and stondeth bitwene vs and wrathe / vengeance / curse / and what soever the scripture threateneth agaynst the vnbelevers and disobedient / which resist / and consent not in their hartes to the lawe of god / that it is ryght / wholy / iuste / and ought soo to be.

■ Whatte the playne and manyfest places of the scriptures / and in doutfull places / sethou adde no interpretacio contrary to them: but (as Paul sayth) let all be conformable and agreynge to the

■ Note the difference of the lawe / and (sayth) of the gospel. The one axeth and requyeth / the wother perdoneth and forgereth. The one threateneth / the wother promyseth all good thyngs / to them that sett their trust in Christ only. The gospel signifieth gladde tydynge / and is nothinge butt the promyses off good thynges. All is not gospel that is writte in the gospel booke: For if the lawe were a waye / thou couldest not know what the gospel meante. Even as thou couldest not se perdon / favour / and grace / excepte the lawe rebuked the / and declared vnto thy the sinne / mysedoe / and trespass.

■ Repent and beleve the gospel as sayth Christ

Furthermore, we have the evidence of Humphrey Monmouth, the London friend of Tindale, who was no doubt in constant communication with our translator at this time. In his answer to the twenty-four articles of heresy charged against him,¹ he states ". . . Tindale left Hamburg for Cologne in the summer of 1525. He probably stayed not long there ; but being discovered he escaped with Roye up the Rhine, and came to Worms about September, 1525 ; and then and there, working unremittingly, the actual translation being probably already finished, saw the two editions through the press by the end of the year."

In other documents, to be found reprinted in Dr. Pollard's "Records of the English Bible," there are constant references to "copies with gloss," "the gret volume," "of the biggest," which evidently refer to a quarto edition ; whilst references to "copies without gloss," and "the smal volume" must indicate the octavo edition. On the 24th October, 1526, Bishop Tunstall, in an injunction to the Archdeacons, denounced both impressions, "some with glosses, others without," and on the 3rd November following, Archbishop Warham did the same in almost identical terms.

In addition to the warnings of Dobneck and Rinck, there came to the King and Cardinal Wolsey other tidings of this threatened invasion of England by the Word of God. Writing to the King, in December, 1525, Edward Lee, the King's Almoner, who became Archbishop of York in 1531, states that he "learns that an Englishman hath translated the Newe Testament in to English, and within a few days entendeth to arrive with the same emprinted in England."

The King and Wolsey did everything in their power to defeat this invasion. Fortunately, the enterprise of the merchants was more than a match for the power of the sovereign and the hostility of the bishops, and in spite of all warning and precautions the Word of God was smuggled into England, by being packed in the centre of bales of cotton and other merchandise, and was widely circulated to the joy and comfort of many who had long walked in darkness.

One of the chief agents for the distribution of the Testaments in England was Simon Fyshe, the author of "The Supplicacion

¹ Strype: "Ecclesiastical Memorials" (1822), I, pt. 2, pp. 363-7.

for the Beggars," described as born of noble stock, a gentleman of Grays Inn, who lived in Whitefriars, London, and was busily engaged in superintending the sale of the New Testaments, which he had received from Richard Harman, a merchant of the English Nation at Antwerp. In a confession made in London, apparently in 1528, by Robert Necton, we have precise and interesting evidence as to this distribution. He states that he bought at sundry times of Mr. Fyshe many New Testaments, now five, now twenty, and sometimes more and sometimes less, to the number of 20 or 30 "in the gret volume." In a later part of the confession he goes on to say: that he (Fyshe) had no New Testaments or other book, except "Chapters of Matthew." He also gives us information as to the price at which the New Testaments were being sold, by stating that he sold five for seven and eight grotes a piece, i.e. two shillings and fourpence and two and eightpence, equal to twenty-eight and thirty-two shillings of our present day money.¹ To one of the indictments he replies that a certain Duche, i.e. German in the Flete, would have solde him two to three hundred copies, which were evidently offered at a bargain price of ninepence a piece, but he did not buy them.

Finding that, in spite of all the precautions, the Testaments and other heretical books were being circulated throughout England, Wolsey took steps to suppress the seditious books. To this end a simultaneous search was made, and all copies were ordered by the Cardinal and Archbishop Warham to be given up. At the same time the Bishop of Rochester (Fisher) was charged to preach at St. Paul's Cross, denouncing the books as replete with dangerous heresies, and at the conclusion of the sermon, at which Wolsey was present, surrounded by a great company of abbots, friars, and bishops, great baskets of the heretical books were brought out and burned. This first sermon, which was preached on the 11th of February, 1526, was followed by another in October of the same year, at which the Bishop of London (Tunstall) was the preacher, when

BURNING
OF THE
TESTAMENT.

¹ The purchasing power of money in the reign of Henry VIII, as compared with the present day, may be approximately determined by multiplying it twelve times. Hence £10 then would represent about £120 to-day.

the Tindale Testaments were denounced and publicly burnt. It was on the latter occasion that the people were told that there were three thousand errors in the translation, which, for the most part, are nothing more than so many new meanings attached to old words.

A confused rumour of this burning seems to have reached Rome, and there is extant a letter written by Cardinal Campeggio to Wolsey, under date of the 21st November, 1526, in which he praises Wolsey's diligence in the glorious and saving work being carried on in this kingdom for the protection of the Christian religion, in that to the great praise and glory of his Majesty he had most justly caused to be burned a copy of the Holy Bible, which had been mistranslated into the common tongue by the faithless followers of Luther's abominable sect to pervert the pious mind of simple believers, and had been brought into this kingdom. Assuredly no burnt offering could be more pleasing to Almighty God.

These denunciations and burnings of the New Testament seem to have had the very opposite effect to that aimed at. They were the means of calling attention to it, and of stimulating interest in it, to such an extent that the demand for copies increased, and one printer, apparently Christoffel van Endhoven of Antwerp, was encouraged to issue at least one unauthorised edition in the course of 1526. He was in trouble about it with the city authorities by the end of that year, and in 1531 died in prison at Westminster, as a result of trying to sell Testaments in England.

Wolsey was determined to strike terror to the heart of the enemy, and so rigorously were his orders carried out that only one fragment of the Cologne quarto and two copies of the Worms octavo edition have survived. The former, as we have already stated, is preserved in the British Museum. Of the latter, the most complete of the two copies, apparently wanting only one leaf, is in the Baptist College, Bristol, the other, wanting about seventy leaves, is in the library of St. Paul's Cathedral.

The history of the Baptist College copy is told by Mr. Francis Fry in the introduction to "The First New Testament printed in

the English language. . . . Reproduced in facsimile with an introduction by F. Fry," Bristol, 1862.

The Testament was picked up by one of Lord Oxford's collectors, and was esteemed so valuable a purchase that he gave ten pounds for it, and settled an annuity of twenty pounds for life upon the fortunate discoverer. Soon after Lord Oxford's death in 1741, the famous collection of printed books, better known as "The Harleian collection," numbering about 50,000 volumes, was sold to Thomas Osborne, the bookseller of Gray's Inn, for about thirteen thousand pounds. Osborne marked the Testament at fifteen shillings, at which price it was purchased by Herbert Ames. At the sale of the latter's books in 1760 it was acquired by John White for fourteen and a half guineas. On the 13th May, 1776, White sold it to the Rev. Dr. Gifford for twenty guineas. Dr. Gifford was an assistant librarian in the British Museum from 1757 until his death in 1784, when the Testament passed by bequest, with his valuable collection of books, manuscripts, pictures, and curios, to the Baptist College, where it has since remained, rightly regarded as the most priceless and treasured of the possessions of the College.

Still more was needed to be done, in the estimation of the Cardinal, if this evil was to be arrested, and part of the general scheme of attack seems to have been the buying up of all the copies of the "pestilent" New Testament upon which they could lay their hands. Bishop Tunstall went so far as to commission a London merchant, named Packington, who traded to Antwerp, to buy up all the copies he could find in that city.

Said Augustine Packington to the Bishop :—

" ' My Lord if it be your pleasure, I can in this matter do more, I dare say, than most of the merchants of England that are here ; for I know the Dutchmen and strangers that have bought them of Tindale, and have them here to sell ; so that if it be your lordship's pleasure to pay for them (for otherwise I cannot come by them but I must disburse money for them), I will then assure you to have every book of them that is imprinted and is here unsold.' The Bishop, thinking he had God by the toe, when indeed he had, as after he thought, the Devil by the fist, said, ' Gentle Mr. Packington, do your diligence and get them ; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at St. Paul's Cross.' Augustine Packington came to William Tindale, and said, ' William, I know

thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant which with ready money shall despatch thee of all that thou hast, if you think it so profitable for yourself.' 'Who is the merchant?' said Tindale. 'The Bishop of London,' said Packington. 'Oh, that is because he will burn them,' said Tindale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tindale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so, forward went the bargain; the Bishop had the books; Packington had the thanks; and Tindale had the money.

"After that Tindale corrected the same New Testaments again, and caused them to be newly imprinted, so that they came thick and threefold into England. When the Bishop perceived that, he sent for Packington, and said to him, 'How cometh this, that there are so many New Testaments abroad? You promised me that you would buy them all.' Then answered Packington, 'Surely I bought all that were to be had: but I perceive they have printed more since. I see it will never be better so long as they have letters and stamps [for printing with]: wherefore you were best to buy the stamps too, and so you shall be sure,' at which answer the Bishop smiled, and so the matter ended."

Archbishop Wareham was also very active in buying up, through his agents abroad, all the New Testaments he could possibly obtain. Having completed the purchases, and apparently believing that he had bought up the whole of the *three* editions by this time in existence, the Archbishop issued, on the 26th May, 1527, a circular letter to his suffragan bishops, soliciting contributions towards these expenses, which we find, from a reply from the blind Bishop of Norwich (Nix), amounted to £997, according to our present day reckoning.

Before we follow Tindale in his wanderings on the Continent, after the publication of his New Testament, it will be well for us to pause and consider the merits of that which constitutes the translator's claim to the gratitude of the English-speaking people, for the issue of this Testament was an event of the utmost importance in the history of our country.

In the first place, however, let us enquire as to the extent of Tindale's dependence, if any, upon other versions. In his statement, or epilogue, which is to be found at the end of the Worms octavo Testament, entitled "To the Reder," Tindale clearly

states : " I had no man to counterfet neither was holpe with englysshe of eny that had interpreted the same, or soch lyke thīge ī the scripture beforetyme. . . ."

A careful examination of Tindale's version reveals the fact that he translated direct from the Greek, using as collateral helps the Vulgate, Erasmus's Greek-Latin Testament (1522), and Luther's German New Testament (1522). We have his assurance that he neither visited nor conferred with Luther, but a comparison of Luther's New Testament with that of Tindale shows that our translator was greatly dependent upon Luther's version. The quarto fragment is the more important for the purpose of critical comparison, and we find that of Luther's general introduction Tindale has transferred into his prologue no fewer than sixty lines, or nearly half. Of the 210 marginal references contained in the corresponding portion of Luther's version, and constituting the inner margins, Tindale has adopted 190. These not only stand against exactly the same chapters and verses, and form identically the same groups, but without exception constitute the same inner margin as in Luther. Even more striking evidence of his dependence is obtained by a comparison of Luther's expository notes in the outer margin with those of Tindale, which occupy exactly the same position. Of the 69 glosses which Luther has on Matt. i.-xxii. 12, Tindale transferred into his margin no fewer than 59. The following specimens will illustrate this point :—

Luther.

(schweren) Alles schweren vnd eyden ist hie verpotten, das der mensch von yhm selber thutt, wens aber die lieb, nodt, nutz des nehisten, odder gottis ehre foddert, ist es wolthun, gleych wie auch der zorn verpotten ist, vnd doch loblich wenn er aus liebe vnd zu gottes ehren, erfoddert wirt.—Matt. v. 33.

Tindale.

Sweare. All swearynge & othes which a mā of him silffe doith, are here forbydē, never thelesse whē love, neade, thy neghbures proffyte, or goddes honoure requyrith hit, then is hit well done too sweare. like as wrath forbydden is, & yet is lawdable whē hit proceedith of love to honoure god with all.

LUTHER'S
INFLUENCE.

The Gospell of

* The same.

There Christe requi-
rith faith/for where
re faith is not there
is not the commaun-
dment fulfilled: Ro.
ij. And all goode
workes after ovr-
warde apperaunce
with ovr faith ar
syn: contrarie wyse
where faith is/the-
re must the very
goode workes folo-
we. Christe callith
here/doige: too doo
with a pure herte.
Actu. xv. And for
the goodnes stooith
fast agaynst all win-
des / that is too
sure agaynst al the
powre of hel/for hit
is bilt on the rocke
Christe / thowowe
faith.

* In wities. 2 So-
sen callith the lawe
a wptnes vnto the
people. deur. xxi. for
the lawe aculith
vs: is a testimonie
agaynst oure syn. ly-
ke wyse here/ys the
preste bare recorde
that Christe hadde
clensyd this leper/ &
yet belevyd not/ the
testified they agaynst
themselves.

* wilt

* Faithe knoweth
not & trusteth i the
favour and goodnes
of god

¶ Whosoever heareth of me these sayings / and dorhe the same / I will lycken him vnto a wise man / whych bilt his housse on a rocke: and aboundaunce of rayne descended / and the fludds cam / and the wyndd blew / and beet vpon that same housse / and it was not over throwen because it was grounded on the rocke. And whosoever heareth of me these sayings / and dorh not the same / shalbe lykned vnto a folyse man: whych bylt his housse apon the sonde / and aboundaunce of rayne descended / and the fludds cam / and the wyndd blew / and beet vpon that house / and it was over throwe / and great was the fall of it.

¶ And it cam to passe / that when Iesus had ended these sayings / the people were astonied at his doctryne. For he taught them as one havinge power / and nott as the scribes /

The viij. Chapter.



When Iesus was come do-

wne from the mountayne / moche people fol-
lowed him. And lo / there ca a lepre / and wro-
shaped him saynge: master / if thou wilt / thou
canst make me cleane. He putt forth his hond
and reched him saynge: I will be cleane / and immediatly his
leprosy was clesed. And Iesus said vnto him. Se thou tell no
man / but go and shewe thy self to the preste and offer the gy-
fte / that moyses commaunded to be offered in wities to the.

¶ When Iesus was entred into capernaum / there cam vnto
him a certayne Centurion / beseeching him / and saynge: mas-
ter / my seruaunt lyeth sicke at home of the palsy / and is gre-
uously payned. And Iesus serd vnto him: I will come and
cure him. The Centurion answered and sayde: Syr / I am not
worthy / that thou shuldest come vnder the rose of my housse /
but speake the worde only / and my seruaunt shalbe healed. For
I also my selfe am a man vnder power / and have serued cert-
dre me / and sayeto one / go / and he goeth: and to an other /

Sanct Matthees.

VI.

die wind / vnd stießen an das hawß / siel es doch nicht / denn es war auffern felszen gegründet. Vnd wer disse meyne rede hoeret / vnd thut sie nit / der ist eyne toichten mann gleich / der seyn hawß auff den sand barwet / da nu eyn platzege siel / vnd kam eyn gewässer / vnd webeten die winde / vnd stießen an das hawß / da siel es / vnd seyn fall war groß.

Vnd es begab sich / da Ihesus disse lere volendet hatt / entsetzte sich das volck ehir seiner lere / denn er prediget gewalticklich / vnd nit wie die schrifft gelehren.

Das acht Capitel.

Matth. 11.
Luc. 9.

DA er aber vom berge herab gieng / folgte ihm viel volck nach / vnd sihe / eyn außsetziger kam / vnd bettet ihn an / vnd sprach / Herr so du wilt / kanstu mich wol reynigen / vnd Ihesus streckt seyne hand auß / rurt ihn an / vnd sprach / Ich wills thun / sier gereynigt / vnd als bald wart er von seyn außsetzer / vnd Ihesus sprach zu ihm / sich zu / sagz niemant / sondern in ganng hyr vnd tzeig dich dem priester / vnd opffere die gabe / die Moyses befolhen hat / zu eyne tzeugnis vber sie.

Luc. 9.

Da aber Ihesus eingieng zu Capernaum / tratt eyn bewbt mann zu ihm der hatt ihn vnd sprach / Herr / meyn knecht ligt zu hause / vñ ist gachpuechtig / vñ hat groisse quall / Ihesus sprach zu ihm / Ich will komen / vnd ihn gesund machen. Der bewbt mann antwortet vñ sprach / Herr ich byn nit werth / das du unter meyn dach gehist / son / deru sprich nur eyn wort / so wirt meyn knecht gesund. Dann ich byn eyne mensch / datu der vberkest entertan / vñ habe unter myr Priege knecht. noch wenn ich sage zu eyne / gelbe hyr / so gebet er / vnd zum andern / kom her / so kompt er / vñ zu meynem knecht / thu das / so thut ers. Da das Ihesus hoeret / verwundert er sich / vñ sprach zu den / die ihm nachfolgeten / Warlich / ich sage euch / solchen glawbe hab ich yn Iisrahel nit funden. Aber ich sage euch / viel werden komen vom morgen vnd vom abent / vnd siten mit Abraham vñ Isaac vñ Jacob / im hymel reich / Aber die kinder des reichs / werden außgestossen ynn die außersten finsternis / da wirt seyn weynen vñ tzeen klappen. Vnd Ihesus sprach zu dem bewbt mann / gelbe hyr / der geschehe / wie du gegelobt hast / vñ seyn knecht wart zu der selbigen fund gesund.

Matth. 11.
Luc. 9.

Vnd Ihesus kam ynn Peters hause / vñ sahe das seyne schwigger lag vñ hatte das fiber / da greiff er ihn hand an / vñ das fiber verlies sie / vñ sie stund auff / vñ diente ihn.

Matth. 11.

Am abent aber / brachten sie viel besessener zu ihm / vñ er treyb die geyster auß mit worten / vñ machte alle franken gesunde auff das erfüllet wurd / das da gesagt ist / durch den prophetz Isaia / der do spuchet / Er hatt vnser schwacheyt auß sich genomen / vñ vnser seuche hatt er getragen.

Vnd da Ihesus

reht ist / müssen reht die gütte werck folgen / das beyßet der Christ (thun) von reynem herze thun. Der glawb aber reynigt das h. ritz. Act. 15. vñ solche fromteyit / steht reht in der altem vñ / das ist alle nach. Der heilen den sie in auff den selb Christu / durch den glawb denn gebawet. Gütte werck on glawben / seyn der rechteyten vñ / frawen lampen on ole.

(So du wilt) der glawb werck mit / vertratet aber auff gottes gnad.

(Über sie) Des reht das geset in tzeugnis vber das volck / Den. 31. den das geset beschribet vñ / vñ ist eyne tzeug / vber vnser fund. Also die priester so sie seugen / Chri sind hab vñ in ge r. ymger vñ glawben / doch nicht / zeugen wirt sich selb.

(weil ich sage) das ist. Sind me ne wort so mecht ist wie viel mechtiger sind den dey ne wort.

(von morgen et.) das ist / die beyde werden in genomen / darumb das sie glawben werden. Die iuden vñ werck belegen ver troffen. Ro. 9.

Luther.

(nicht widder streben) das ist, niemand soll sich selb rechnen noch rach suchen, auch fur gericht, auch nicht rach begerē. Aber die vbirkeyt des schwerds sol solchs thun, vonn yhr selbs odder durch den nehisten aus lieb ermanet vnnd ersucht.—Matt. v. 39.

(seyn eygen vbel) das ist tegliche arbeytt, vnnd will, es sey genug das wir teglich arbeyten, sollen nicht weytter sorgen.—Matt. vi. 34.

Sew sind ; die ersoffen ynn fleyschlichem lust, das wort nicht achten.—Matt. vii. 6.

Tindale.

No man shuld avenge hym silfe, or seke wreeke, no nott by the lawe : butt the ruler which hath the swearde shuld do such thynges of hym silfe, or when the negbures off love warne hym, and requyre hym.

Trouble, is the dayly laboure. he wil hit be ynough that we laboure dayly wyth oute forther care.

Swyne, are they which are drowned in fleshly luste & despise the worde.

This appropriation by Tindale of Luther's introduction, inner marginal references, and outer marginal glosses, as well as of Luther's division of the text into paragraphs, and the very arrangement and appearance of the quarto Testament, render it a miniature edition of the German prototype, and would appear to justify the assertion of some of Tindale's contemporaries that he reproduced in English Luther's German Testament.

Turning again to the work of our own countryman, we find that the English Bible, with which we are so familiar, is in its form and substance the work of Tindale ; no other man has left the impress of his individuality and scholarship upon it. Neither did the scholars of King James's day, who were responsible for the Authorised Version, nor the Revisers of 1881, produce a new translation. Indeed, the many revisions undertaken since Tindale's day have been built one and all upon his version, which was taken and simply compared with the Greek and Hebrew texts.

There can be no better testimony to the value of Tindale's work, than that provided by the revisers of 1881, who admitted

TINDALE'S
INFLUENCE.

that the new version was still to all intents and purposes Tindale's work, and that eighty per centum of the words in the Revised New Testament stand as they stood in Tindale's revised version of 1534, for they could not find in the English tongue more felicitous phrases than those employed by our translator.

Considered as a literary undertaking Tindale's work marks an epoch in the literary history of our country. As a master of English prose Tindale stands unrivalled. We often speak of what Shakespeare did for our language, forgetting that nearly a century before his day, at a time when our language was still unformed, when as yet it had not been made the vehicle of any important literary undertaking, Tindale proved to the world that it was possible to express the highest truths in the clearest manner with simplicity, and with grace, thus exercising a permanent influence of the most beneficial kind on the literary taste of the English-speaking people. That is what made the appeal immediate and widespread in Tindale's day, and that is what must keep it fresh and searching while the English tongue is spoken among men.

Of the purity of Tindale's motive we have ample evidence in the fact that the New Testament was issued without the translator's name. It was not intended to secure his fame. He had not laboured for money or for applause, but, to quote his own words in the preface to "The Parable of the Wicked Mammon," was content patiently to abide the reward of the last day.

After the completion of the New Testament Tindale settled down to study Hebrew, in order to qualify himself to deal with the books of the Old Testament as he had done with those of the New. Hebrew was not studied at Oxford at the beginning of the sixteenth century, and Robert Wakefield, the first Hebrew Professor at Cambridge, only commenced his lectures in 1524, the year Tindale quitted England. Many Jews were to be found in most of the old German towns, so that he would experience no difficulty in obtaining the necessary instruction.

In 1527 Tindale found it necessary to change his place of residence, possibly on account of Wolsey's vigorous efforts to get him into his power, removing from Worms to Marburg in Hesse-Cassel, where he spent the greater part of the four years following, leaving Marburg for

TINDALE'S
MANIFESTO.

Antwerp in 1531. Here, in the intervals of study, and work upon the Old Testament, he found time to issue the three principal doctrinal and controversial works which constitute his manifesto.

The first to be published (in 1528) was "The Parable of the Wicked Mammon": an exposition of the parable of the unjust steward, in which the writer makes an attack on the so-called spirituality, which had taken away the key of knowledge, and had beggared the people. At the same time he expounds the doctrine of justification by faith. This work threw the Church authorities into a state of great rage, it was condemned on all sides, and it was held up to public detestation.

Tindale felt that this manifesto was insufficient, so he followed it up, in the same year, by "The Obedience of a Christian Man, and how Christian rulers ought to govern: wherein also if thou mark diligently thou shalt find eyes to perceive the crafty conveyance of all jugglers." He knew that to teach the views he expressed could only be done at the risk of his life, but he was ready to dare all, if need be to die, in order to expose the infamy of the Church, and to set men free from the debasing teaching of its hideous hypocrisy. It is one thing to see the falseness of error, but it is not always so easy to see the trueness of the truth, and Tindale, not content to overthrow the hypocrisies of Rome builds up a simple faith in the Gospel.

The bishops were now at their wits' end to know how to arrest the progress of this heresy. Ultimately, it was decided that, as the press had been instrumental in MORE. circulating the poison, it should be employed to circulate the antidote. Consequently, Sir Thomas More, at that time Chancellor of the Duchy of Lancaster (he did not become Lord Chancellor of England until the 25th October, 1529) and then indubitably the greatest literary genius in England, was requested to take up the pen and champion the cause of the Church. To that end, he was licensed on the 7th of March, 1528, by Bishop Tunstall, to have and to read Lutheran books, in order that he might confute them: "For as much, as you, dearly beloved brother, can playe the Demosthenes, both in this our Englyshe tongue and also in the Latin." More immediately set to work,

and before the end of the year he had published his "Dyalogue," the first instalment of his long controversy, in which he attacked not only Tindale, but Barnes, Frith, and Sir John Some. Here he declares that whosoever calleth the new translations the New Testament calleth it by a wrong name, except they call it Tindale's Testament, or Luther's Testament.

This literary combat between Tindale and More lasted for five years, but in the end Tindale won, for, as More himself confessed, if brevity is the soul of wit it is also the essence of retort, and a confutation ten times the length of the work it is intended to demolish is a failure.

In 1529, Tindale, having completed his translation of Deuteronomy, was desirous of getting it printed. He took ship for Hamburg, but was shipwrecked on the coast of Holland, losing everything, and escaping only with his life. Finding another ship he proceeded to Hamburg in order to repair his loss. Having completed his business he proceeded to Antwerp.

TINDALE'S
PENTA-
TEUCH.

It was in 1530-1531 that the Pentateuch was printed. The colophon of the Book of Genesis reads: "Emprented at Marlborrow [or Marburg] in the lande of Hesse, by me Hans Luft, the yere of our Lorde, M.CCCCC.XXX the XVII. dayes of Januarii." Hans Luft is only associated with Marburg in Tindale's books. His place of printing was Wittenberg, where he printed so many of Luther's publications, and we have no evidence that he ever possessed a press at Marburg. Recent investigations by M. E. Kronenberg¹ have resulted in the unmasking of the printer who lurked behind the fictitious imprint, and who is now definitely identified as Johan Hoochstraten of Antwerp. A number of other books, including Tindale's "Parable of the Wicked Mammon," and "The Obedience of a Christian Man," were issued with this same fictitious imprint, beginning in 1528, and ending with "The Practice of Prelates" in the same year as the Pentateuch, 1530. The printing of the Pentateuch seems to have been somewhat troubled. Only two of the five books,

¹ Kronenberg (M. E.), "De Geheimzinnige Drukkers Adam Anonymus te Bazel." 's-Gravenhage, 1919.

XXXV. Chapter.

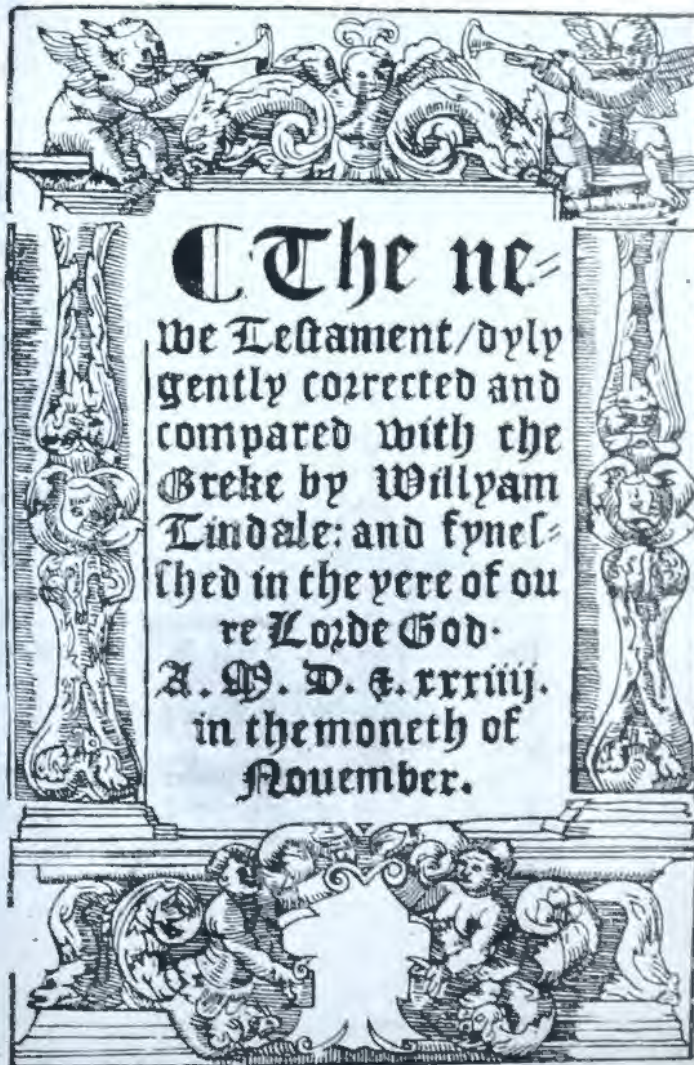
The Pope
speakes that
where he is
now he is
maund.

apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vpon his face, vntill he went in, to comen with him.

The xxxv. Chapter.

AND Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seventh daye shal be vnto you the holy Sabbath of the Lordes rest: so that whosoever doth any worke there in, shall dye. Moreover ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel saynge: this is the thinge which the Lorde cōmaūded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall bryngcheueoffringes vnto the Lorde: golde, syluer, brasfe: Iacynete, scarlet, purpull, bysse and gootes hare: rams skynnes red and taxus skynnes and



14.—TITLE-PAGE OF TINDALE'S REVISED "NEW TESTAMENT,"

1534

Genesis and Numbers, are in the so-called " Marburg " type, the other three being in Roman, but they all have the same woodcut frame to their title-pages. There can be little doubt that the use of this fictitious imprint was to conceal the real place of printing from Tindale's enemies.

In 1530 Tindale's pen was again busy framing his final and most unsparing indictment of the Roman hierarchy: " The Practice of Prelates," to which allusion has just been made. In " The Obedience of a Christian Man " Tindale laid down rules of absolute submission to the temporal sovereign, and gave pleasure to the King; but this volume excited the fury of Henry, since, in it, Tindale had the temerity to denounce the King's divorce proceedings. In 1531 he also completed his translation of the Book of Jonah, which was probably printed at Antwerp.

Feeling that his security was now very precarious Tindale quitted the Low Countries, and for many months he wandered up and down Germany like a fugitive, hoping in that way to baffle the ingenuity of his pursuers.

Ultimately, he determined to settle down in Antwerp, there quietly to watch the progress of events in his native land. Here he returned with all his energy to his great work of translation. In 1534 he reissued the Pentateuch. But the year is specially memorable for the publication of Tindale's revised translation of the New Testament, which was " Imprinted at Antwerp by Marten Emperowr." This revision had been made possible by the money furnished by Cuthbert Tunstall, Bishop of London, and the first burner of the New Testament, for the copies of the first edition procured for him by Packington.

TINDALE'S
REVISED NEW
TESTAMENT.

This was the revised text, which formed the basis of all the subsequent revisions down to and including the Revision of 1881, the title of which runs thus: " The newe Testament dylygently corrected and compared with the Greke by Willyam Tindale: and fynnesshed in the yere of oure Lorde God. A.M.D. & xxxiiii. in the moneth of Nouember." In addition to the New Testament, this volume contained a translation of " the Epistles taken out of

the Old Testament, which are read in the Church after the use of Salisbury upon certain days of the year." These "Epistles" include 78 verses from the Pentateuch; 51 from 1 Kings, Proverbs, and the Song of Solomon; 147 from the Prophetical Books, chiefly from Isaiah; and 43 from the Apocrypha, chiefly from Ecclesiasticus. It also contained a prologue to the Epistle to the Romans, extending to thirty-four pages, which was written in 1526, after the issue of the first edition, and was printed and published anonymously under the title: "A compendious introduccion, prologe or preface vn to the pistle off Paul to the Romayns," of which the only surviving copy is preserved in the Bodleian Library, at Oxford.

Bishop Westcott tells us of one copy of this 1534 revision which is of touching interest. Among the men who had suffered for aiding in the circulation of the earlier editions of the Testament was a merchant adventurer of Antwerp, named Harman (p. 32), who seems to have applied to Queen Anne Boleyn for redress. The Queen listened to the plea which was urged in his favour, and by her intervention he was restored to the freedom and privileges of which he had been deprived. Tindale could not fail to hear of her good offices, and he acknowledged them by a royal gift. He was engaged at the time in superintending the printing of his revised New Testament, and of this he caused one copy to be struck off on vellum and beautifully illuminated. No preface, or dedication, or name mars the simple integrity of the copy. Only on the gilded edges, in faded red letters, runs the simple title: "Anne Regina Angliæ." The copy is now preserved in the British Museum, having been bequeathed to it in 1799.

In the same year (1534) George Joye, a scholar and fellow of Peterhouse, Cambridge, who had fled beyond seas to Strassburg in 1527 to escape persecution, secretly undertook, perhaps at the instigation of the printers, a revision of Tindale's version, correcting it by the help of the Vulgate. Many of these alterations gave great offence to Tindale, since they betray great weakness of judgment, and frequently depart from the meaning of the original Greek. This so-called revision of Joye was published three months before that of Tindale, which appeared in the

month of November. When this dishonest and dishonourable project of Joye was brought to the knowledge of Tindale, he was moved to write the second address, which appears in his edition : "Willyam Tindale, yet once more to the christen reader," in which he defends his own translation against the pretended corrections of Joye. There is little doubt that the first title with his name inserted in full, and the statement that it had been diligently compared with the Greek, was owing to the same cause.

The work of revision and translation occupied Tindale's attention to the last. In 1535, another revision appeared : "Yet once agayne corrected by Willyam Tindale," which is considered to be the last revised by the translator himself, and forms the basis of the Thomas Matthew's Bible of 1537. Several other editions of this same revision were issued in 1536, but they were probably published independently of Tindale.

With the publication of the 1534 Testament, Tindale's hopes began to rise after long years of toil and danger. TINDALE AT ANTWERP. The sky was brightening. For eight years it had been a crime to purchase, sell, or read a copy of the New Testament in the native tongue. Now the persecution had died down, and men might even dare to possess the English Bible and to read it. In some respects England was now a safer place than the Low Countries, where the inquisition was armed with unrestricted authority to seize all suspected persons, and try, torture, confiscate, and execute without any right of appeal, because Lutheranism had continued to make such rapid strides.

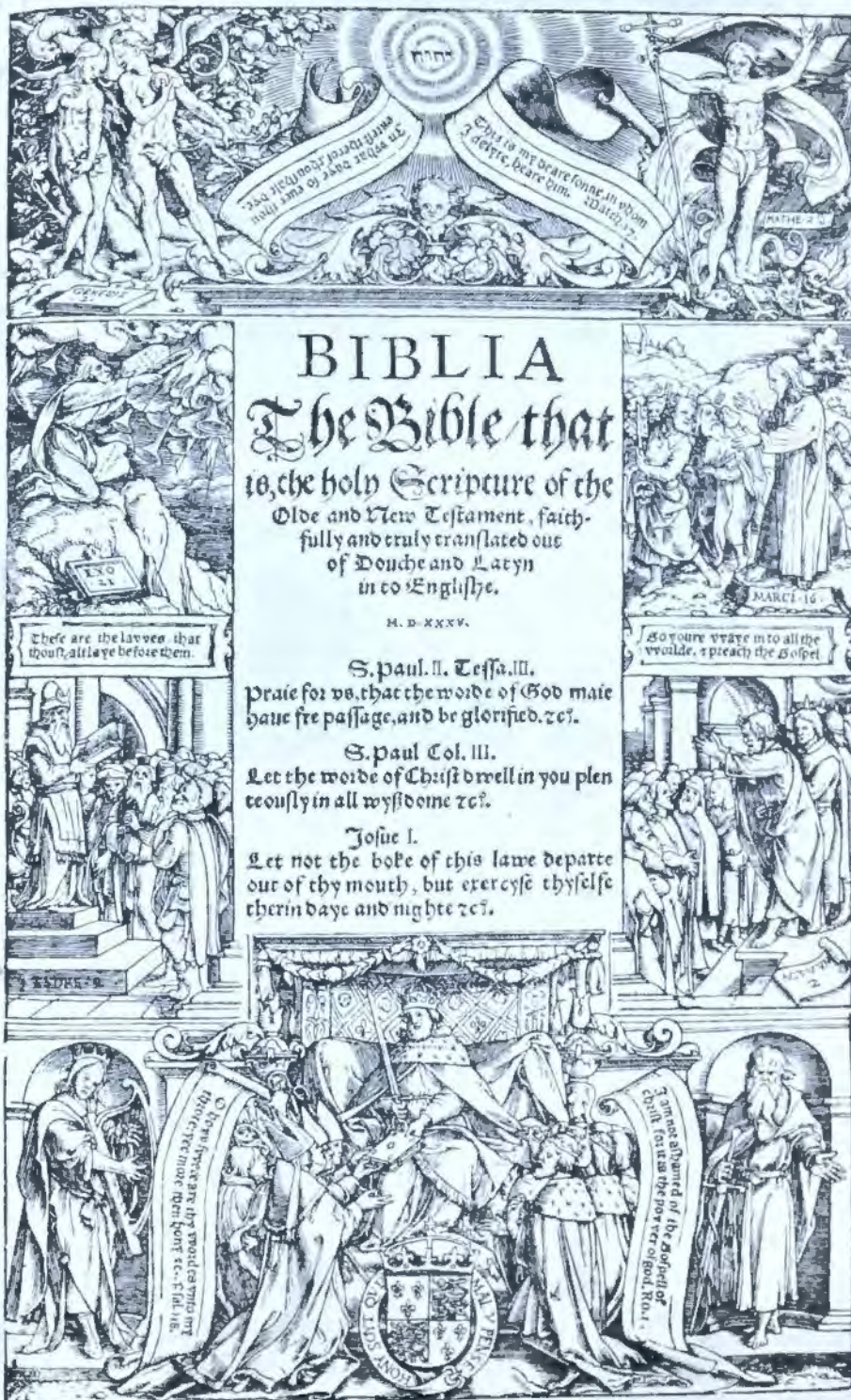
Hitherto Tindale had led a charmed life, but a subtle plot was hatched, which could scarcely fail of success. Whilst resident in Antwerp he was the guest of an influential citizen named Thomas Poyntz, a warm and true friend, who was able to shield his visitor from harm, by reason of the privilege which exempted citizens and their guests from being arrested in their houses, except for great crimes. Inside the house Tindale was safe, but strange to say, a man could be seized on the streets, and whipped off to another place, where the Church's laws regarding heresy could be enforced against him.

In May, 1535, plans were laid to decoy Tindale away from his refuge, by a plausible scoundrel named Phillips, who played his part so well that Tindale was completely thrown off his guard. He pretended to be a convert to the Protestant cause, and by various means won the confidence of the unsuspecting exile. The plans being ripe, Tindale was invited out to dinner, and as he left the shelter of his friend's roof, he was seized by two officers stationed at either side of the narrow entrance to the house, and was hurried away to Vilvorde, a castle some eighteen miles from Antwerp, which was the principal state prison of the Low Countries, where he was to spend the last sixteen months of his life.

The trial seems to have occupied some five or six months, which is accounted for by the customary slow process of written attack and defence. Notwithstanding all the efforts of his friends in England and in the Low Countries to procure for him protection, he was condemned to death. The verdict had been foreseen. Tindale was in the hands of his life-long enemies, and for him there was only one pathway to escape. Sentence of death was passed on him on the 12th of August, 1536. A respite of two months was granted to the condemned man, during which time he struggled bravely to finish his great work. In a letter recently discovered, written in touching language, during his imprisonment, to the Governor of the fortress of Vilvorde, Tindale begs for warmer clothing, and that he may be allowed the use of his Hebrew books, Bible, grammar, and dictionary. There is good reason for believing that he left behind in manuscript a translation of the Books of the Old Testament, from Joshua to 2 Chronicles inclusive, and that this part of his work was included in the "Thomas Matthew's Bible," of 1537, the name of "Matthew" probably hiding the identity of Tindale's friend, John Rogers.

On Friday, the 6th of October, 1536, Tindale was led forth from his cell, where he had spent so many months, to the place of execution. Being led to the stake, which, as if in derision, was fashioned like a cross, Tindale requested a few minutes for private prayer. The request was granted, and in this last act we have fresh proof of the nobility and unselfishness of his character.

TINDALE'S
LAST DAYS.





Death had no terrors for him, he thought not of his own sufferings, he was but going home. His warfare accomplished, his labours completed, he but awaited his rest like a brave soldier of Christ.

Raising his eyes to heaven he prayed with all the fervour he knew: "Lord, open the King of England's eyes"—a prayer which was nearer to its answer than the heroic martyr deemed. The faggots were then piled around him, and at a given signal he was first strangled, in accordance with the law, which condemned only Anabaptists to be burned alive, and his body was then burned.

His unrelenting enemies had succeeded in cutting short his life, but his work was beyond their power. Like the seed of the parable, it has grown up into the mightiest of trees. There is scarcely a corner of the globe into which English energy has not penetrated, and wherever the English language is heard there the words in which Tindale gave the Bible to his countrymen are repeated with heart-felt reverence, as the holiest and yet the most familiar of words. These words are the first that the opening intellect and faith of the child receives from the lips of its mother, they are the last that tremble upon the lips of the dying man, as he commends his soul to God.

No voice of scandal has ever been raised against William Tindale. There are no black spots in his life, which it has been necessary for his biographers to whitewash. Truth alone can stand the test of time, and the more the life of Tindale is examined the more is he found to be deserving of the love and veneration of his countrymen.

As the Reformation advanced the demand for a Bible in English was every day becoming louder and more urgent. The whole system of ecclesiastical teaching, worship, and government must be tried and judged by the Scriptures on which it was alleged to be founded, said the reformers. And so in addition to Tindale other men began to turn their attention to the work of translation, of whom one of the most notable was Miles Coverdale, who from 1551 to 1553 was Bishop of Exeter, but was deprived of his see when Mary ascended the throne.

COVERDALE'S
BIBLE.

Like Wiclif, Coverdale was a native of Yorkshire, and at an early age espoused the principles of the Reformation. For so doing he found himself in danger, and, like his contemporary, Tindale, he fled beyond the seas, probably to Zurich, where he applied himself to the study and translation of the Scriptures, under the patronage of Thomas Cromwell and Sir Thomas More. He did not, like Tindale, issue the Bible in instalments, but published the whole Bible at once, in 1535, just about a year before Tindale's death, probably from the press of Christopher Froschover of Zurich.

Unlike Tindale's, this version was translated not from the original tongues, but "out of Douche [i.e. German] and Latyn," which accurately describes the case. Coverdale did not profess that his work was a direct translation from the original Hebrew and Greek texts; he describes it as a translation of translations. This was the meaning he intended the reader to gather. Hence Coverdale's work has never ranked as the true primary version of the English Bible. That proud position is held by the "Thomas Matthew Bible" of 1537, which enshrined the latest results of the scholarship of William Tindale.

Coverdale was preceded by Tindale in the translation of the New Testament, the Pentateuch, and the book of Jonah, and as far as these parts are concerned his translation was only a revision of Tindale's labours. In the use of ecclesiastical terms Tindale thought it necessary to be very particular. He translated "*πρεσβύτεροι*" as "elders," and not "priests"; "*μετάνοια*" as "repentance," not "penance"; "*ἐκκλησία*" as "congregation," not "church." But Coverdale was not so rigid.

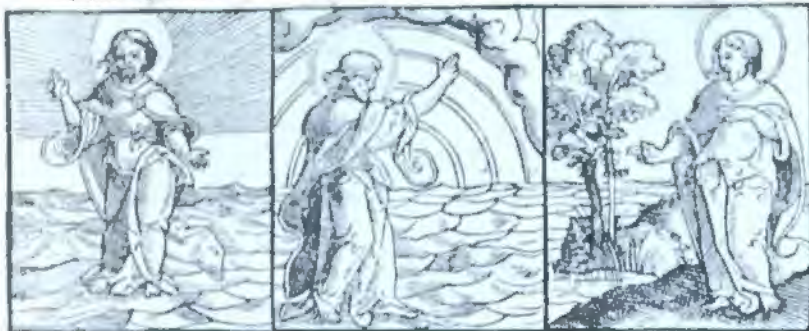
Coverdale's translation was dedicated to Henry VIII, as "defendour of the fayth and under God the chefe and suppreme heade of the Church of Englonde." To the dedication was prefixed a profuse invocation of Divine blessings on the King and on his "dearest just wyfe, and most vertuous Pryncesse, Queen Anne." A good deal of diplomacy was, nevertheless, required to procure through the King free course for the new translation, but in the end not only was Coverdale's Bible not seized and burned, but it was allowed to be openly circulated, and in an edition of the same Bible printed in 1537, it is declared on the

The first booke of Mo^{se} Ho. i. sco, called Genesis.

The first dayes worke.

The seconde dayes worke.

The thirde dayes worke.



The fourth dayes worke.

The fift dayes worke.

The sixe dayes worke.



The first Chapter.

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And God sayde: let there be lighte, & there was lighte. And God sawe the lighte that it was good. Then God denyded the lighte from the darcknes, and called the lighte, Daye: and the darcknes, Nighte. Then of the eveninge and morninge was made the firste daye.

And God sayde: let there be a firmament betwene the waters, and let it deuyde the waters a sunder. Then God made the firmament, and parted the waters vnder the firmament, from the waters above the firmament: And so it came to passe. And God called the firmament, Heauen. Then of the eveninge & morninge was made the seconde daye.

And God sayde: let the waters vnder heauen gather the selues into one place, & the dryelonde maye appeare. And so it came to passe. And God called the dryelonde, Earth: and the gatheringe together of waters called he, the Sea. And God sawe that it was good.

And God sayde: let the earth bringe forth grene grasse and herbe, that beareth fruite: & fruite full trees, that maye beare fruite, every one after his kinde, hauyng: their ennyse, de in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, & beareth fruite every one after his kinde, & trees bearinge fruite, &

title-page to be "set forth with the Kynges moost gracious licence."

Coverdale was in hearty accord with Tindale and others in the defiance of the Romanist conservative forces, then all-powerful in the church life of England. But he was at heart a man of peace, and he was willing to go great lengths to assure the timid, and to draw over the wavering. For these good ends he prepared an edition of the New Testament, giving, side by side with the Latin Vulgate text of that day a very literal English version, which differs from his former translation, in order that readers might be able to compare the Latin and English versions.

In 1537 there appeared another notable version of the Bible in English. The name of the translator was given on the title-page as Thomas Matthew, but this proved to be a name assumed by John Rogers, who was the person responsible for the work.

John Rogers was Tindale's literary executor. The Bible he published was not a new translation, but a well-edited version of other men's translations. It comprised substantially a reprint of Tindale's Testament and Pentateuch, a first issue of the other translations left behind in manuscript by Tindale, and a reprint of Coverdale's version of the books from Ezra to Malachi.

Strange to say, the King's licence was extended to this Bible, although the most cursory inspection must have revealed Tindale's connection with the book. This protection was obtained at the suit of Archbishop Cranmer, who, in 1534, had tried in vain to induce the Bishops to undertake a translation of the Bible. Having failed in his endeavour, the Archbishop, in a letter to Thomas Cromwell, Chief Secretary of State, dated 4th August, 1537, begs him to read the book, a copy of which he sends with the letter, assuring him that, so far as he has examined the translation, it is more to his liking than any translation heretofore made. He prays Cromwell to exhibit the book to the King, and to obtain from him a "licence that the same may be sold, and redde of every person, withoute danger of any acte, proclamacion, or ordinaunce heretofore graunted to the contrary, untill such tyme

that we, the Bishshops, shall set forth a better translacion, which I thinke will not be till a day after Domes day."

As a translation Matthew's Bible was of greater merit than Coverdale's, but it was accompanied by prologues and notes of the editor's own, which were too fierce and free to be palatable to all sorts of people. Like Tindale, Matthew or Rogers was a zealous and extreme reformer. He was the first martyr to be burned at Smithfield during the reign of Queen Mary, in her persecution of the Protestants in 1555.

Neither of the two bibles of Coverdale and Matthew was altogether satisfactory. The inaccuracy of Coverdale's version caused it to lose ground, and the boldness of Matthew's notes was unpalatable. It was necessary therefore to meet a widely felt want by revising all the existing translations.

TAVERNER'S
BIBLE.

Richard Taverner, an excellent Greek scholar, was induced to undertake the work. Such little time was given him for the work that he did little more than to correct the English of Matthew's Bible by the Vulgate, and to suppress many of its notes. He explains in his dedication how absurd it was for any one to suppose that a faultless translation of the Bible could be made in a year's time by any single man.

The Bible was published in London in 1539, was allowed to be publicly read in the churches, but exercised very little influence on subsequent versions.

In the course of time the true history of Matthew's Bible came to be known, and the King's advisers realised the very unpleasant fact, that in procuring for it a royal licence they had befooled the King. With the deliberate advice of the fathers of the spirituality his Majesty had ordered Tindale's translations to be burned as replete with error, and he had employed an agent to search for Tindale and apprehend him as a broacher of heresies and sedition. And yet the King had been persuaded, unawares, to grant a licence for the circulation of what was practically Tindale's translation. It was extremely awkward for Henry's advisers. When Cromwell and Cranmer discovered the real import of their act, they set to work as quickly and as quietly as possible to minimise the effects of the licence.

Cromwell resolved to supersede Matthew's Bible by a new version, the basis of which should be Matthew's THE GREAT BIBLE. version shorn of its polemical annotations. The execution of this project was entrusted to Coverdale, who had given proof of his moderation and courtesy in the treatment of ecclesiastical questions.

It was resolved that the printing should be executed in Paris, where it would be less subject to interference than in England, so Coverdale, accompanied by his printer Richard Grafton, proceeded to Paris. The inquisitor-general hearing of the project issued an order to stop the work and seize whatever had been printed. Coverdale and Grafton took flight, leaving behind all their property, which was confiscated. The printed sheets were purchased by a smart haberdasher for trade purposes, but were consigned to England in four large vats. Coverdale and Grafton were soon at the work again in London, and in April, 1539, the new version was in the hands of the public.

On account of its large dimensions this new version received the designation of the "Great Bible." In consequence of a long prologue by Cranmer that was prefixed to the edition issued in the following year and to all subsequent editions, the version came to be called "Cranmer's Bible."

In order that the "Great Bible" might achieve the object for which its publication was designed, of superseding all former licensed versions, a royal order was issued that every clergyman in England should provide on this side the feast next coming "one boke of the whole Bible of the largest volume in Englysshe, and have the same sett up in summe convenient place within the churche that he has cure of, whereat his parishioners may most commodiously resort to the same and rede yt." This order was not universally respected by the clergy; but it was partially obeyed, and in a large number of churches Bibles were set up for free and public reading.

It is of interest to notice that part of the "Great Bible" still lives in the "Book of Common Prayer," in the form of the Psalter, which is the version of the Psalms given there. Furthermore, it is from the same source that are taken the sentences and "comfortable words" of Scripture repeated in the office of the Holy Communion.

Considering the hand which Coverdale had in the preparation of the "Great Bible" it might reasonably have been expected that the New Testament portion would bear the impress of Coverdale's version of 1535. But it does not : it follows Tindale's version of 1534 much more closely than Coverdale's.

For eighteen years after the publication of the "Great Bible" very little was done in the way of perfecting the English version of the Scriptures.

From 1553 to 1558 England was under the rule of Queen Mary, during whose reign the circulation of the Bible in the vulgar tongue was not encouraged. The public reading of Scripture was prohibited by a proclamation dated 18th August, 1553 ; by another proclamation in June, 1555, the importation of such books as the works of Tindale, Coverdale, and Cranmer was prohibited, and in 1558 the delivery of wicked and seditious writings of the reformers was required under penalty of death. A relentless persecution was also directed against all who endeavoured to promote the reformers' opinions, with the result that nearly three hundred persons were burned at the stake, and far more were imprisoned or otherwise punished.

It is computed that as many as 800 reformers sought shelter on the Continent. Geneva became the favourite place of resort of the refugees, for the reason that Protestantism was there supreme. The ruling spirit of the city was John Calvin, and the man at his right hand was Theodore Beza. This attracted so many Englishmen that they formed by themselves a considerable congregation. In 1556-57 they had John Knox for their pastor. He was succeeded in 1557 by another distinguished exile, William Whittingham, who married a sister of Calvin's wife.

Whittingham was a scholarly man and devoted himself to the work of perfecting the English version of the Scriptures. The first instalment of his labours was a revised translation of the New Testament, with "most profitable annotations of all harde places," which was published in Geneva by Conrad Badius in 1557. To this translation was prefixed an epistle by Calvin, which helped to in-

THE
GENEVAN
TESTAMENT.



10.—TITLE-PAGE OF THE "GREAT BIBLE," 1539

[illegible]

of Iesus Christ, ^b according to Matthewe.

THE ARCADE MENY

[illegible]

g. Euclyptus and
Banksia being
Gonolobus, Agave
or other. Colicid
cave out more
by all the way
and the thorns
not allow of the
Gonolobus, and
for these called
them.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825.

CHAP. I.

1 The genealogie of Christ, that is, the *Messias* promised to the fathers, 14 He was conceived by the holy Ghost, and borne of the Virgine *Mary*, when she was betrothed unto *Ioseph* 22 The Angel saith unto *Ioseph* his wife, 24 Why he is called *Iesus*, and wherefore *Emmanuel*.

2. In 1877:
 a. This is the
 rebellion of
 the progeny,
 without sin.
 Clock is spring
 according to
 the bells.
 b. In 1878:
 For that the ca-
 me of the, the
 he is David.
 c. In 1879:
 I have been
 and released.
 Ted, became.
 Christ was es-
 pecially prom-
 ised to come
 of them and
 their seed, and
 therefore.
 Christ com-
 munity was es-
 pecially made
 of By Jacob and
 Isaac, with one
 line; yes, a na-
 tion, and of Je-
 sus, and all.

THe booke of the genealogie of IESVS CHRIST the sonne of David, the sonne of Abraham.

*Abrahā begate Isaac.

*And Isaac begate Iacob.

*And Iacob begate Iudas and his brethren.

*And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

*And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salme begate Book of Rachab. And Booz begate Obed of Ruth. And Obed begate Issai.
 6 And Issai begate David the King. And David the King begate Solomon of her that was the wife of Urias.
 7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.
 8 And Asa begate Josaphat. And Josaphat begate Joram. And Joram begate Ozias.
 9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezechias.
 10 And Ezechias begate Manassés. And Manassés begate Amon. And Amon begate Josiah.
 11 And Josiah begate Jacin. And Jacin begate Iechonias & his brethren about the time they were carried away to Babylon.
 12 And after they were carried away into Babylon. Iechonias begate Salathiel.
 13 And Salathiel begate Zorobabel.

repulsive, the civil royal was apprehended with haste in that one withstanding that
they were as slaves for the space of three years, by the presence of
God the prisoners remained in the temple of David, where is contained
the emblem of Church. 3. Chas. 2. 17. 20. 21. &c.

A. IL

roduce the book to the favourable notice of Protestants and the Bible-reading section of the English people.

In this volume the English New Testament was broken up into verses for the first time. Also for the first time the actual text was distinguished, by a difference of type, from the supplemental words that had been inserted in order to express the full sense of the original, and the simpler roman type was employed in place of the black-letter type of the earlier Bibles and Testaments.

Immediately after the issue of Whittingham's Testament the Genevan exiles entered upon a revision of the whole Bible. It is impossible to say how many had a hand in it. Coverdale was residing at Geneva for a time and may have assisted, whilst a similar claim may be advanced in favour of John Knox, but it is generally admitted that the chief credit of the work belongs to Whittingham, who was assisted by Thomas Sampson and Anthony Gilby. For the space of two years and more these three worthy men toiled at their task, and in 1560 they gave to the world the fruit of their labours in the book which is now known as the "Genevan Bible."

THE
GENEVAN
BIBLE.

This New Testament portion was not merely a reprint of Whittingham's Testament of 1557, but a new revision.

In the prefatory epistle it is explained that the revision was undertaken not merely to provide a reformed text of the Bible, but in order to furnish the English people with both a cheaper and a better annotated Bible than they had ever had. The "Great Bible," which from 1540-60 was most in request, was both costly and unwieldy. It was well adapted for public reading, but it was inconvenient for private use, and its cost was a hindrance to its circulation. The Genevan scholars resolved that their version should be issued in a cheap and handy form, and that it should be furnished with such marginal notes as the average man in those days required for the elucidation of Scripture.

The "Genevan Bible" at once became popular, although it was never formally recognised by authority. It was reckoned a

better translation than any of its predecessors. It embodied the latest result of Biblical criticism. It was portable and moderate in price. It was conveniently cut up into verses. Its origin was associated with romance. It was the people's Bible, and for upwards of fifty years it was the version in demand. Between 1560 and 1640 not less than 150 editions were printed.

To Scotsmen the "Genevan Bible" was of special interest. It was the Bible of Knox and Melville, it was read in all places of worship in Scotland between 1560 and 1610. The first edition of the English Bible actually printed in Scotland was of the "Genevan Version." It was printed by Thomas Bassandyne and Edward Arbutnot of Edinburgh between the years 1576 and 1579, with the licence of the Privy Council, and the authority of the General Assembly of the Church of Scotland, by whose order every parish in Scotland subscribed a fixed amount before the work was undertaken.

The popularity of the "Genevan Version" was disquieting to the authorities of the Church of England. They had the mortification of seeing an unauthorised version of the Scriptures preferred to the one ordered to be read in the churches, and of hearing it extolled by scholars and divines. In the annotations, with which the margins bristled, the constitution of their church was held up to scorn, and they felt it was expedient to provide the English people with a new version, which from its intrinsic excellence might supplant in the affections of the people the popular but obnoxious "Genevan Version".

Consequently, in 1564, it was resolved that a revised version of the Bible, which should be "de facto" the THE BISHOPS' BIBLE. Church's own version, should with all convenient speed be issued to the people, and the Archbishop of Canterbury (Matthew Parker) put himself at the head of the movement.

In the carrying out of his project Parker adopted the principle of divided labour. He "sorted out" the whole Bible into "parcels," and distributed these for examination and revision among qualified divines, furnishing each contributor with a copy of instructions regarding the spirit and method in which the work was to be conducted. These instructions were of a most

praiseworthy character. The labours of previous translators were to be respected; alterations were not to be made in a spirit of wantonness. The task of reviewing the corrections and amendments of the several revisers Parker reserved for himself.

Four years were spent upon this revision, and in 1568 the new version was published. Most of those who took part in the revision were members of the episcopal bench, and so the sobriquet "The Bishops' Bible," by which it is still known, was given to it. Everything was done to make it attractive. It was issued in magnificent style, profusely illustrated with woodcuts, and embellished, in questionable taste, with copper-plate portraits of Queen Elizabeth, the Earl of Leicester, and Lord Burleigh.

On the title-page of some of the editions it is stated "*Cum gratia et privilegio*"; this was not, however, the authority of the Crown, but of the Church.

It was reprinted in small quarto, and somewhat revised in 1569. In 1572 the second folio edition appeared, in which the New Testament had undergone still further revision. A remarkable feature of this edition is its two-version Psalter, which exhibits, printed side by side, "The translation vsed in common prayer," and "The translation after the Hebrewes." In all succeeding editions, except the folio of 1585, the "Prayer Book" version of the Psalter is substituted for the new version of 1568.

In 1571 an order was issued by Convocation that "every archbishop and bishop should have at his house a copy of the holy Bible of the largest volume, as lately published at London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers." The cost of a copy was about equivalent to £16 of our money. But this order met with the general fate of ecclesiastical edicts.

The "Bishops' Version" never became popular with either laity or clergy, nor did it command the respect of scholars. It was avowedly nothing more than a revision of the "Great Bible," but it shows that good use was made of the "Genevan Version," for some of the best and raciest of the notes in the "Bishops' Version" are taken from it verbatim, without acknowledgment.

The Church of Rome had always bitterly opposed any attempt to circulate the Bible in the language of the people, and licence to read the Scriptures, even when truly ^{RHEIMS} and catholicly translated, was but sparingly granted. ^{TESTAMENT.}

In spite, however, of the denunciations uttered by the Roman Catholic priests against, what they were pleased to term, the incorrect and untruthful translations which were in circulation, the Bible continued to be read by increasing numbers of people. Indeed, the attempts to suppress it created a prejudice against the Roman Catholic Church ; and, as time wore on, it was felt by many Catholics that something more must be done than the mere denunciation of the corrupt translations in the direction of providing a new version which the Roman Church could warrant to be authentic and genuine.

During the reign of Queen Elizabeth there ceased to be a Roman hierarchy in England. The faithful Catholics were scattered abroad, but to their honour be it said, many of them, true to their principles and professions, did in their exile what the Protestant refugees had done before at Geneva. They set themselves the task of translating the Bible, and in 1582 they issued from the press of John Figny at Rheims an English translation of the New Testament. The Old Testament was not issued, from lack of means, until 1609-10, when they were able to complete their labours at Douai. From this circumstances arose the designation "Douay Bible," by which the Roman Catholic version has since been known.

The source from which this version was derived was "the authentical Latin, . . . diligently conferred vvith the Greeke and other editions in diuers languages." The objects for which it was published were "the discoverie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies."

The work of revision was carried out by a number of scholars, under the direction of Gregory Martin, a man who was reputed to be the best Hebrew and Greek scholar of his college, William Allen, who was afterwards made Cardinal, and Richard Bristow.

Public attention was soon directed to this Rheims Version, and several divines of the English Church undertook to examine

¶ The argument of the first psalme.

¶ The first psalme seemeth to be a preface unto the rest. It teacheth that the just man only hath the true felicitie in this world, whose delight is wholly in praising the name of God. As for the ungodly man, although he seeme for a space to prosper and to flourish, yet his end is very miserable and wretched.

¶ The first psalme
seemeth to be
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name of God.



Blessed is the man that walketh not in the counsell of the ungodly: nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the lawe of God: and in Gods lawe he exerciseth himselfe day and night.

And he shall be like a tree planted by the waters syde, that bringeth forth her fruite in due season: and whose leafe they theereth not, for whatsoever he doth, it shall prosper.

As for the ungodly, he is not so: with them: but they are like the chaffe which the winde scattereth abroad.

Therefore the ungodly shall not be able to stand in the iudgement: neither the sinners in the congregation of the righteous.

For God knoweth the way of the righteous: and the way of the ungodly shall perish.

¶ Neare to the rivers of water

¶ of standing water

¶ Shall not stand

¶ of standing water

¶ The argument of the iiij. psalme.

¶ This psalme is a prayer of King David, when he was persecuted by his enemies. It teacheth that the righteous man, although he be persecuted by his enemies, yet he shall be preserved by God. It also teacheth that the ungodly man, although he seeme to prosper, yet he shall be destroyed by God.

- 1 **W**hy do the heathen so furiously rage together: and why do the people imagine a vain thing?
- 2 The hynges of the earth stand still: and the rulers take counsell together against god, and against his anointed.
- 3 Let vs breake (say they) their bondes a sunder: and cast away their cordes from vs.
- 4 He that dwelleth in heauen wyll laugh them to scorne: the Lord wyll haue them in derision.
- 5 Then wyll he speake vnto them in his wrath: and he wyll abhorre them with feare in his sore displeasure.
- 6 (Saying) ¶ euen I haue annointed (him) my kyng: vpon my holy hyll of Sion.
- 7 I wyll declare the decree, God sayde

vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thy inheritance: and the uttermost partes of the earth for thy possession.

9 Thou shalt bryde them with a rod of iron: and breake them in peeces like a potters beistell.

10 wherefore be you now that are aduersarys to him? ye saynges: be you learned ye iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

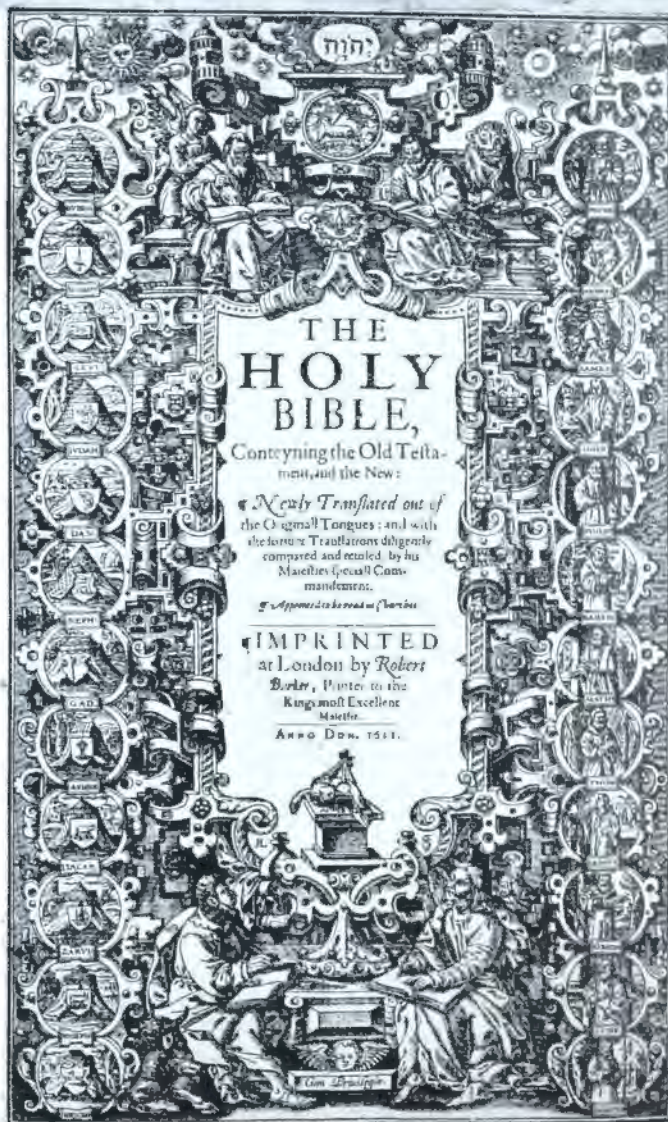
12 Kisse ye the sonne leit that he be angry, and ye perishe (from) the way, if his wrath be neuer so litle kindled: blessed are all they that put their trust in hym.

¶ A (11)

The

¶ The first psalme

¶ of standing water



22.—TITLE-PAGE OF THE "AUTHORISED VERSION," 1611

and expose its defects, as a fit reply to the bitter attacks which had been made upon Protestant versions for many years past. Amongst the earliest to take up their pens in refutation of the Rheims accusations were Dr. William Fulke, Master of Pembroke Hall, Cambridge, Dr. Thomas Bilson, the poet George Wither, and Dr. Edward Bulkeley. But it was left to Dr. Fulke to produce a complete review of the entire New Testament of Rheims, which appeared in 1589.

When James VI. of Scotland succeeded to the throne of England as James I., in the year 1603, there were three notable Protestant versions of the Bible in the popular tongue: the "Great Bible," the "Genevan," and the "Bishops'." The first still retained some of its pristine celebrity, the second had lost none of its prestige with the people, whilst the third represented all the improvement on the former which the learning and piety of the Church of England could effect. But there was a demand for another and better translation than any that had yet been printed.

At that date there were in the Church of England two parties, the Low Church or Puritan party, and the High Church or Ritualistic party. The former complained of certain grievances to which they were subjected, and on the occasion of the King's journey through London they submitted a petition for the redress of their grievances, which had reference, principally, to obnoxious ceremonies that had been made part of the Church's ritual. In response, the King appointed a conference to be held at Hampton Court in January, 1604, at which representatives of both parties were to have an opportunity of stating their views to his Majesty.

The result was not what the Puritans anticipated, but there was one point on which James met their wishes by granting the proposal made by Dr. John Rainolds, AUTHORISED VERSION. President of Corpus Christi College, Oxford, and the Puritan leader at the Conference, that a new translation of the Bible should be undertaken. "I have never yet," said the royal theologian, "seen a Bible well translated into English, and the worst of all . . . is the Genevan." The result was that the King expressed his desire "that some special pains should be

taken . . . for one uniform translation to be done by the best learned men in both universities ; after them to be revised by the bishops and the chief learned of the Church ; from them to be presented to the Privy Council, and lastly to be ratified by his royal authority. Furthermore, the King ordered that the whole Church of the kingdom should be bound by this new translation and none other.

In spite of the half-hearted way in which the matter was taken up by many of the clergy, and in spite of the cynical comments of some of the bishops, the King took the matter in hand and set the work in motion so that its achievement was due to his royal interest and influence. A list of men qualified to be employed in the work was sent in and approved by his Majesty, but it was not until 1607 that the work of revision was actually begun.

The list of translators comprised originally fifty-four names, but only forty-seven persons came forward to take part in the work of revision. The revisers were divided into six companies, and to each company was assigned a separate portion of Scripture. Three companies were set to the Old Testament, two companies to the New Testament, and the sixth company to the Apocrypha. Each of the translators was required to make his own translation, chapter by chapter, of the portion of Scripture assigned to his company. Each company held meetings from time to time, to hear and compare translations, and to agree as to the rendering to be adopted by the company. After an entire book had been gone over in this way, the result was sent the round of the other companies, to be "considered of seriously and judiciously" ; and it was then, with remarks, remitted to the company from which it came. By that company the remarks and criticisms were reviewed, and if not approved, they were referred to a select committee of final revisers.

The execution of the work occupied about three years, and both the length of time employed and the elaborate mode of procedure adopted indicate the pains that were taken to make the translation worthy of its high design. In 1611 the new version was given forth to the public. There seem to have been two impressions of this first edition, probably due to the impossibility of one printing office being able to supply in the time allotted the number of copies required, about 20,000.

Considering the interest which the King had taken in the matter, it was fitting that his name should be permanently associated with the new translation. It was accordingly dedicated to the King "as the principal mover and author of the work," and has since been known as "King James's Bible."

It is commonly called the "Authorised Version," but strange to say it was never formally authorised. Indeed, much of its history is involved in obscurity. "Never," says Dr. Scrivener, "was a great enterprise like the production of our 'Authorised Version' carried out with less knowledge handed down to posterity of the labourers, their method, and order of working." No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the King. It was not even entered at Stationers' Hall, with the result that it is now impossible to say at what period of the year 1611 the book was actually published.

It won its way, partly by the weight of the King's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but principally by its own intrinsic superiority over its rivals. It did not at once supersede all earlier English versions. Long after 1611 the "Genevan Version" continued to be the household Bible of a large portion of the English people, and in some parts of England the "Bishops' Bible" retained its place in church, but gradually it displaced even the "Genevan Bible" in popular affection, and established itself as the sole recognised version of the Bible in English. From about the middle of the seventeenth century down to the appearance of the "Revised Version" of 1881-85 it reigned without a rival.

Hostile criticism of the new version was soon heard, and along with a daily increasing measure of appreciation, there has, down to the present time, been a constantly swelling murmur of dissatisfaction.

The first serious proposal for a revision was made in 1645, and a bill was actually brought into the Long Parliament, shortly before its dissolution in 1653, to appoint a committee to review and revise the "New Translation" as the "Authorised Version" was called, but the sudden dissolution of the Parliament put an end to the scheme.

From 1653 to 1870 demands continued to be made from time to time by divines and Biblical scholars for a revision of the "King's Version," and many attempts were made to furnish such a revision in whole or in part.

It was not until 1870, however, that steps were taken in earnest to have a thorough revision of the whole Bible instituted. The honour of being the first to take action in this matter belongs to the Convocation of Canterbury. Not only did the proposal emanate from the Convocation of Canterbury, but the work of revision was undertaken by that body. A committee of its own members, eight of the Upper and sixteen of the Lower House, was nominated "to undertake the work of revision (with) . . . liberty to invite the co-operation of any eminent for scholarship to whatever nation or religious body they might belong." This committee separated itself into two companies; one for the revision of the Old, and the other for the revision of the New Testament. To each company were added, by invitation, distinguished scholars from different churches in the United Kingdom. The churches of America also were invited to form a committee of co-operation.

In the month of June, 1870, the revisers commenced their labours. The New Testament was completed in November, 1880, and published on the 17th May, 1881, when a copy was presented to Queen Victoria. The revision of the Old Testament was not completed until the 20th June, 1884, and publication did not take place until the 19th May, 1885. Thus the time devoted to the revision of the New Testament was ten years and a half, and that devoted to the revision of the Old Testament was about fourteen years. The concluding volume of the "Revised Version," consisting of the Apocrypha—the books which were present in the Greek Old Testament, but failed to secure a place in the Hebrew Canon—did not make its appearance until 1895.

The "Revised Version" is, in the strictest sense of the term, a revision. It is based on the "Authorised Version" of 1611, as that was based on the "Bishops' Bible" of 1572, and as the "Bishops' Bible," in its turn, was based on the "Great Bible" of 1539, and the "Great Bible" on the translations of Tindale and Coverdale.

A SELECTION OF WORKS FOR THE STUDY OF THE ORIGINAL TEXTS AND PRINCIPAL VERSIONS OF THE BIBLE, WHICH MAY BE CONSULTED IN THE JOHN RYLANDS LIBRARY.

ORIGINAL TEXTS AND EARLY VERSIONS.

- GREEK. Facsimile of the codex Alexandrinus. Old Testament. (New Testament and Clementine epistles.) [Edited by Sir E. M. Thompson.] [London], 1879-83. 4 vols. Fol.
- GREEK. The codex Alexandrinus, Royal ms. 1 D v-viii, in reduced photographic facsimile. New Testament and Clementine epistles. [With an introduction by F. G. Kenyon.] London, 1909. 4to.
- GREEK. Codex Sinaiticus Petropolitanus et Friderico-Augustanus Lipsiensis. The Old Testament, preserved in the Public Library of Petrograd, in the Library of the Society of Ancient Literature in Petrograd, and in the Library of the University of Leipzig. (The New Testament, The Epistle of Barnabas, and the Shepherd of Hermas, preserved in the Imperial Library of St. Petersburg.) Now reproduced in facsimile from photographs by H. and K. Lake. With a description and introduction to the history of the codex by K. Lake. Oxford, 1911-22. 2 vols. 4to.
- GREEK. 'Η Παλαιὰ Διαθήκη. Vetus Testamentum juxta LXX interpretum versionem e codice omnium antiquissimo Graeco Vaticano 1209 ('Η Νέα Διαθήκη. Novum Testamentum e codice Vaticano 1209, nativi textus Graeci primo omnium) phototypice repraesentatum . . . curante J. Cozza-Luzi. . . . Romae, 1889-90. 5 vols. 4to.
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